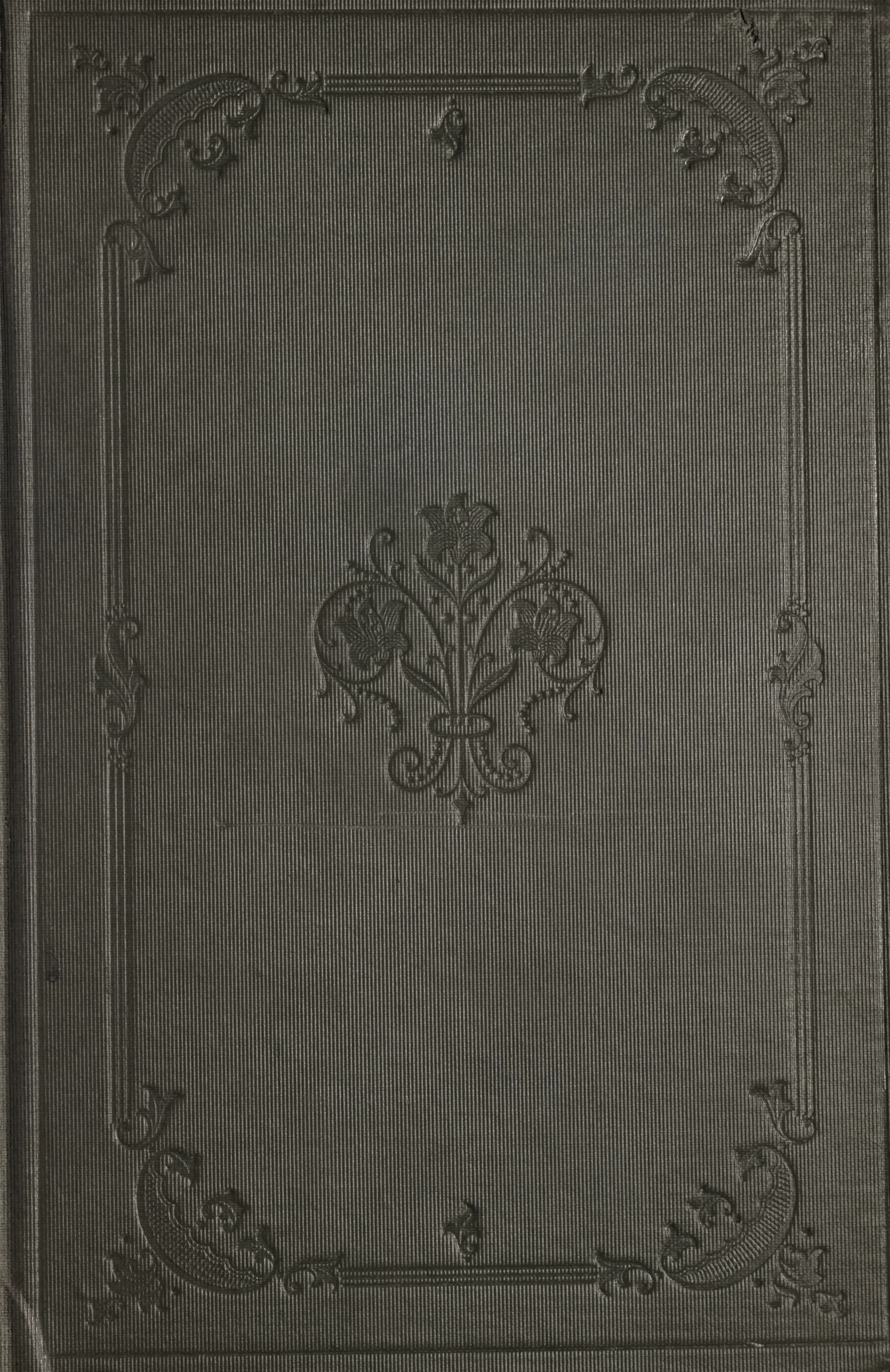

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THE MORAL LIFE.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thy outgrown shell by life's unresting sea."

—Oliver Wendell Holmes

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INTRODUCTION.

IT was a very happy thought (one which I wish I, rather than the publisher of this volume, had originated, but which I have found great pleasure in helping on), to invite some thirty experts each eminent and authoritative in his respective department, to address young people and their parents in plain, direct language upon the moral aspects of thirty great themes of human interest. The readiness with which they have responded, and the value of their contributions have been both a surprise and a delight to me. No one, I am sure, who reads them will hesitate to recognize the collection as a whole, as I believe it to be, far and away the most effective appeal of its kind ever made to the young on this supreme theme.

Morality, too, is now in the very center of interest, for there are abundant signs that this country is awakening, as never before, to the needs and possibilities of training the rising generation in character, the paramount value of which over knowledge, is now coming not only to be recognized, but profoundly felt. As I had nothing to do with the writing of these articles and have no material interest in the sale of the books, it is not improper for me to emphasize my own admiration of the collective wisdom and experience and the timely practical suggestions contained in these pages which it has been a genuine edification for me to edit. Both the themes, the matter treated, and the eminence of the authors, speak for themselves. If all parents

and children in this country would read and discuss this volume together, as they should do, the quality of American parenthood would be improved.

All the great educators, from Socrates and Plato down, agree that virtue is the supreme criterion of the worth of knowledge which, without it, may become positively dangerous, both to the individual and the community. Conduct and character are the supreme test of all. Thus, throughout our educational scheme, we must consider first and foremost the moral bearings of every topic and method, and even more yet, the larger environment of the child, or that part of his nature that does not go to school. This book is especially intended for adolescents, or youth, between the dawn of the teens or before, and up into the early twenties, years which by general consent, constitute the most critical period of life when everything is most plastic, when the soul is most open and receptive to both good and bad influences. It is the age when good fatherhood and motherhood are most needed, and when parental care should get in its best work. Just at this age is where so many parents today fail in their supreme duty to their children. This is an age, too, when youth in general, and American youth in particular, tend more and more strongly to break away from control and to resist authority. Hence, new and more indirect methods are needed in dealing with them. Young people are now quite commonly prone to feel, alas, too often rightly, that they are not understood.

In the early teens, the boy and girl is growing on the average two or three inches in height, and eight or ten pounds in weight each year. This growth is often unsymmetrical. If it is rapid, it involves a certain

weakening of both physical and mental energy for a season. It often causes the young to be awkward and clumsy in both mind and body. They are not only not understood by others, but do not understand themselves. New instincts are budding or coming into control, and new interests are developing. Before the pubescent ferment began, they were chiefly concerned with mates of their own age, but now adult zests arise, and they begin to grow very curious and alert concerning the affairs of grown-ups. They strain the tether of authority which therefore ought to be lengthened (although the stake should be strengthened.) If given too much line, they are sure to get themselves tangled up in their own liberty, and may come to great harm, but if held too strictly to childish restraints, they find or make many covert ways of escape, and shut off perhaps the most important areas of their souls from adult observation and control. This is the period, too, when the interests of boys and girls diverge rapidly for a season. Their games, sports, amusements, tastes in reading cause them to draw apart, and they of course require from now on very different treatment. Impatient as this callow pin-feather age is of direct authority, nevertheless, it is perhaps more amenable than any other period of life to the influence of suggestion. Direct inculcation is very prone to be rejected and useless, but intimation, example, suggestion, so subtle that it is thought to be unconsciously conveyed, is often immensely effective.

Let us glance briefly at a few of the chief traits of this age which this book is designed to guide. If there is any religion in life, it manifests itself in some form during the teens. Indeed, hardly a savage tribe is

known that does not when at or near the dawn of puberty, initiate its young men into whatever sort of knowledge, especially religion, it has. Often these initiation ceremonies are very elaborate, and they symbolize that the youth ceases to be an individual only, but is now a member of the tribe or clan, and incorporated into it. In Ancient Greece the educational course changed radically when childhood ceased, and the age of the *ephebos* or youth, began. Then only could he begin to study the arts of the muses. In Rome, in the middle teens, the boy was taken to the Forum, and taught how to put off childish things and to become a man, and invested in the toga. In mediæval times, he could now become a squire if he was of knightly family, or an apprentice if he was to be a workman. Again, very elaborate statistics show that in all Christian religions that believe in conversion or change of heart, these phenomena occur most frequently in the middle teens, and all churches which confirm, do so at the same period. Thus the susceptibility of young people to religious influences now culminates, and if we have psychological insight enough, we shall realize that no education is complete that is not religious, and that probably this is the most important factor in character building, and the most potent of all aids for morality with the young.

Even if we were disposed to admit, with President Eliot, or with the ethical culture societies, that we can moralize the young without the aid of religion, I am free to believe that to try to do so involves both grave loss and danger. For this reason and to this extent, Protestant though I am, I believe the Catholic Church is essentially right in basing ethical training for the

young upon deep religious foundations, and that our boasted American secularization of the schools, although it wrought great good in a period of denominational strife in eliminating a dangerous bone of contention, was not really in the interests of virtue for childhood. We are today witnessing two great nations who have of late definitely committed themselves to this effort of moralizing the young without the aid of religion, viz., France and Japan. These countries are seeking to make, the one glory and patriotism, the other loyalty to the emperor, a substitute for religion. These experiments are being watched with very great interest, but both were inaugurated more or less from political considerations rather than from those of genetic psychology. It was the general situation, rather than the nature and needs of the child, that determined this educational polity. One of the chief traits of pubescent years is that the emotional life is immensely reinforced, widened and broadened. Youth rather suddenly comes into the possession of all his inheritance from a dateless past. The experiences of all his forebears, down and back we know not how far, reverberate again in him. Now the feelings represent the human race itself, while the intellect is an individual acquisition. Hence, this is an age when feeling and instinct predominate. Passion is born, and may usurp control, and sweep away all moral foundations. Now religion, which brings in transcendent motives, can control the impulsive life far more effectively than the budding intellect is capable of doing. It is for this reason, that some psychologists have lately been feeling and saying, that if even a hell, or a future life of rewards and punishments, or an all-seeing eye that

penetrated all disguises did not exist, educators would have to invent them as a pragmatic make-believe, in order to give moral training its right basis with the young. It is because just now the heart has so outstripped the head in its development, that æsthetic and religious motivations which the intellect can not effect, are so necessary. Conversely, in periods when religious restraints are suddenly thrown off, so that even the young do not feel them, precocious vice has always followed.

The early teens are also marked by a new awakening of the social instincts. In the gang which is the savage tribe, young boys come in as fags and underlings, but now their various athletic and other teams begin to be permanent and can not be broken up by the whims of individual members, for each recognizes the authority of the group. The early teens are the age of spontaneous organizations, and also are the age when those that are controlled by adults, abound, and get in their best work. The lowest of these are often essentially predatory, and higher come those with the distinct athletic purpose. The young submit to the rules of the game. Another improvement which lies in the fact, that whereas heretofore the young have been interested chiefly in those of their own age, now adult activities attract their attention, and they spontaneously begin to toe up to the apprehension of the standards of grown-ups. Girls begin to be intensely curious as to the verdicts of their elders, as to whether they are good looking, bright, etc.; and boys as to whether they have average, superior, or inferior gifts. They desire to forecast chances of their success or failure in life, and so seek companions older than

themselves. Physiological age makes an immense difference, for it must not be forgotten that some achieve puberty three or even four years later than others and there are authorities who think that not only companionships but even grades in school, should take large account of whether or not this period has begun. Now, the influence of companions is perhaps at its maximum, and the power of a vicious playmate to corrupt all about him, is greatest. Parents need to look far more closely than they have done into the associations of their offspring, because sex in its overt, or its covert manifestations, is surer to play a rôle, and almost always a secret one in youthful friendships.

We fortunately live in a time of very great and widespread awakening upon the subject of sex which is no longer tabooed by press and pulpit, as it lately was. Scores of new organizations have been formed to instruct and guide the young in the long probationary period between the dawn of puberty when the development of lower races usually ceased, and the end of the teens, or the early twenties, when normal nubility arrives. Every girl, and perhaps still more, every boy, needs some direct instruction; girls as to the dangers of granting liberties, boys as to the perils of disease, and sexual hygiene generally. This whole subject is far more obvious, and needs more direct treatment with boys than with girls for obvious physiological reasons. We have passed the stage of the old purity societies with their long platitudinous talks, and their dollar books, and entered the age of concise leaflets with condensed direct information as to what young people need to know. But indirect methods, which are almost always harder, should predominate.

Physical training, out-of-doors interests, sports, games, ambition to cultivate a well-developed body, in these lie the safeguard of sex development. If, in addition to this, we can develop alert, intellectual interests, or zests for art, literature, science, or almost anything else of a cultural nature, we have secured the very best of all safeguards. A boy with a good complexion, with robust active habits, with keen intellectual interests, is not liable to go dangerously wrong here. We are just awakening to the immense range and profound significance of sex in all departments of life, and the many censuses that have lately been taken upon the subject in schools and colleges, show that this realization is none too early for our national welfare. Urban sedentary life brings its new dangers here, but it can be said with confidence that now we know the right way, although there remains yet before us the harder task of teaching the young to walk in it.

Health is another vast domain that opens to the young. Many children who have been hitherto sickly, now become robust and alas, *vice versa.* Ancestral predispositions now crop out, and we very often see with puberty the early incipient signs of tuberculosis, nerves, and other constitutional defects. Precocious dementia is far more common in its milder forms, than anyone dreamed of a decade ago. Perhaps none of us have attained to full and complete maturity, but are suffering in mind, body, or morals, some form of insidious arrest. Indeed, if man today is only the promise and potency of the superman that is to be, we know that the latter will evolve not by prolonging infancy, or even by increasing the average length of

life, but by the prolongation of adolescence with its rich inheritance of yet unfulfilled possibilities. Experts assure us that by comformity to the laws of hygiene already established, the average length of life could be increased fifteen years, and its efficiency also greatly augmented. Young people usually have to be taught to keep to the very top of their condition, for they are prone, especially girls, to be content with something less than this, or with just ordinary every-day wellness, enough to be about their duties as the day brings them. Most of us, but particularly the young, live far below our possibilities in this respect. We know, too, that there is no need of children suffering many of the so-called children's diseases once thought to be almost inevitable, but that by wholesome and practical avoidance of exposure, most of these diseases, and some of the most dangerous ones, can be entirely avoided with essential gain in vigor for subsequent life.

Again, by general consent, the civilized world is coming to believe that we must look for the industrial capacities of our children far earlier than we have been wont to do. We already have vocational schools which are tunnelling the mountain from opposite directions. One group is testing the natural and inherited abilities, physical and mental, of young people, to see what occupations they should avoid, and what they are likely to succeed in. The other is with great pains, collecting data from leaders of our great industries, as to the type of young men needed, and likely to succeed in them. Moreover industrial education is not only utilizing years that hitherto were largely wasted, but is enabling those

who leave school early to spend their time profitably, and is guiding those who wish to go on in the elections of the kind of education they should give themselves.

We have, at Clark University, catalogued over one hundred child welfare societies and organizations of many types, not only for delinquent, defective and dependent children, but for many others, for all children need special care in the teens when, on the whole our American childhood is probably more neglected than it is anywhere else in the world. Most of these societies are of recent origin and together they appeal to nearly every need and instinct of the young.

It is of these various aspects of child-life and of what can be done for them that this volume treats and it may well be a *vade mecum* for both parents and children.

G. Stanley Hall.

PART I.

Introductory.

CHAPTER I.

The Contribution of the Child to Human Civilization.

OUR human civilization is, in a sense, "the shadow of the child." The prolongation of human infancy made it possible and the play of childhood endowed it with genius. No matter from what point of view we approach the achievements of mankind, the touch of the child is upon them; in all human actions, thoughts and ideals, he has existed from the beginning. All that is true, good and beautiful among men and women today results from the fact that the individuals of our race from the first have begun life as little children and not as adults. The world would have been altogether different had men and women come into it full-grown and well-seasoned for all the experiences of life. The existence of this world and that of the next are justified by the child, and the course of human evolution was fixed definitely by his advent. The presence of the little child is the guarantee that mankind will never go to destruction on account of man or of women, or by reason of any possible combination of both or of any antagonism of either.

THE CHILD IN CREATION STORIES.

The child led the race in the beginning and will lead it to the end. This is the story told alike by savage and by sage, by ancient poet and by modern philosopher, by the dreamer of long ago and by the scientist of our own day and generation. The word of evolution is one with that of the bard who declared:

> "In praise of little children, I will say
> God first made man, then found a better way
> For woman, but his third way was the best.
> Of all created things the loveliest
> And most divine are children."

Rude man, gentler woman, then the child, fresh from the Creator's hands, this is the great truth, underlying the science of Darwin, the religion of Jesus, the art of all true artists, the song of all real poets. Myths of "the third best way" abound among primitive peoples, foreshadowing the later decisions of the anthropologist and the psychologist, and, like the great creation-legend of the Zuñi Indians, hinting dimly, but humanly, the doctrine expounded by the Master, when he set a little child in the midst of the people who crowded about him, and taught them, saying, "of such is the Kingdom of Heaven." All those stories of creation in which the first human being is a man, tell us how lonely and unhappy he was until woman came to bear him company. Others (like one myth of the Pawnee Indians), that begin with a woman instead of a man, record her discontent and loneliness until the gods sent man to be her companion forever. Still other myths, even more genially human, show the greater loneliness of man and woman both, until fatherhood and motherhood of the true type, due to the coming and the nature of the little child, transformed them so that their life and relations with their helpless offspring developed the virtues, graces and glories of the race.

CHILDHOOD IN SOCIAL EVOLUTION.

The primal, fundamental factor of human evolution is childhood, for the child has taken out of man much of the animal and has put into him much of the divine. One of the main differences between man and the lower animals is that the period of dependence of the young of the species on its parent is much longer in man than in the other "animals," and John Fiske, an American, pointed out the importance of this "prolongation of infancy" in human evolution. Through this prolongation of infancy, and through his instinct and gift for play, the child has humanized, genialized and civilized the race. As an unconscious factor, he has been and still is of supreme importance; and this is particularly true sociologically. The nature of the human family and the character of early human institutions were shaped by the child's "divine imperfections." The greater likeness of the woman to the child, physically and in other ways, ensured the early and the secure establishment of certain domestic arrangements which favored the perpetuation and the improvement of the type physically, mentally and morally. Upon the fact of the existence of children as children grew up many social experiments like primogeniture, gavelkind and other institutions relating to inheritance and the transference of property. Among some of the Malaysian peoples of the East Indies, after the birth of his child, the chief or king no longer rules in his own right, but is henceforth merely the regent of his son; in the same part of the world is the custom called teknonymy, in accordance with which parents name themselves after their children instead of having their children named for father and mother, and their names grow longer and longer as the number of their offspring grows larger.

THE CHILD IN THE EVOLUTION OF LANGUAGE.

No less powerful than the "helplessness" of the

little child, in shaping human social institutions, has been its activity in play, in influencing human arts and inventions. For example, language, the most human of all arts, the great distinguishing mark of our kind, which severs us altogether from the animal world beneath us, felt the touch of the child from the very beginnings of society. The experiences of the nursery and the prevalence of "baby-talk" today among civilized adults, even if they are not mothers or fathers, indicate the power exercised by little children over the language of their elders. Many high authorities think that this power was much greater in more primitive times and among savage and barbarous peoples; and facts gleaned from the everyday life of certain uncivilized tribes now existing tend to substantiate such a belief. The adult members of savage and barbarous communities have much less of the intellectual and merely pedantic restrictions of modern civilization about them, but they have, like ourselves, the thoroughly human appreciation of the "cunning" sayings and doings of children; therefore, they doubtless have more opportunity and more occasion to adopt into the general stock of language any infantile word or expression which is unusual or interesting, gratifying or stimulating. It is said that among the Eskimo of Greenland certain defects of articulation and pronunciation which belong properly to the speech of children are kept through life by many adults, women more especially than men. Some of the "dialectical" differences—as they have been called—of the Eskimo language in Greenland seem due to the perpetuation, in the first place by women, whose example is in turn imitated by the men, of children's mispronunciations and the like, which were due to the difficulties which the children encounter in learning to talk. People who retain these peculiarities of baby-talk among the Eskimo are called *kutätut*, and there are said to be Eskimo settlements north of Upernavik where all the

inhabitants are *kutätut*. The influence of children upon the language of adults among the Brazilian Indians was long ago pointed out by the traveler and ethnologist von Martius and by Peschel, the German anthropologist. Over a large portion of more primitive South America, for example on the Upper Amazons and the Rio Negro, the family or house-group, and not the tribe or village, is the characteristic settlement; and here, as von Martius noted in the first half of the nineteenth century, language is often practically "a family institute," which accepts new words and expressions from the children no less than from the adult members of the little community. Here, children easily originate diversities in pronunciation and in vocabulary that may possibly lead to the creation of new dialects, or even of new linguistic stocks. These linguistic phenomena among savage and barbarous peoples, with observation of the so-called "original languages" of children among civilized races, led the distinguished American ethnologist, Horatio Hale, to account for the multiplicity of languages in various regions of the globe (especially in primitive America) by a general theory of "the natural linguistic instinct of children," a sort of speech-play. Stray children, growing up in isolation from the rest of their group, would easily develop and preserve a new form of human speech, even, as the evidence from the Brazilian Indians suggests, if they were not separated from the family-group to which they belong. Among the Ten'a, a tribe of Athapascan Indians, dwelling on the river Yukon and its tributaries in central Alaska, as Father Jetté informs us, "the name given to a child is commonly the first incorrect or outlandish word which he or she pronounces, or which is said about him or her." In this way, too, among other peoples, many other things get their names. The same process is still active in civilized society. "Ouida," the pen-name of the novelist Louise de la Ramée, originated in a child's

pronunciation of the writer's given name; but it is often taken for a real one. A little boy, known to the present writer, had an aunt named *Lillian,* whom he used to call *Aninnin,* that being his nearest approach to "Aunt Lillian." The boy's uncle bestowed the name upon a boat which he owned; afterwards the successor of this boat was named the *Nuninnin,* a word which not a few people thought was of American Indian origin. Here, the result of the child's linguistic innovation was a word, which, had its real origin not been known, might very easily have been supposed an American Indian name. And there are many similar instances.

CHILDREN AND THE DEVELOPMENT OF ART.

In primitive art there are many traces of the suggestion or participation of children. And we can imagine that the child's modifications, unintentional or deliberate, of works of art would be as readily accepted as his innovations in language. The marks of his little fingers on the work of his mother, the potter, seem to have led to new ornamentation, and we can explain the origin of some pots and other clay specimens only by supposing that the child dabbled with the clay which the mother used. From the child's playful experiments with his father's bow and arrow, there gradually developed, it seems, musical instruments of various types. These and the thousand and one other things to which his feet, his hands, his mouth turned in their moments of genial play, all had a potent influence in the origin and development of human inventions. The historian of human culture, indeed, might well adopt as his motto: "Cherchez l'enfant," —seek his explanation in the activities of the child— so often has the adult borrowed from him.

Among some primitive peoples, like certain American Indian tribes of northwestern Brazil, where the family-group still persists, and the children have

unlimited freedom and are allowed, for instance, to play with the masks and other objects employed in the sacred ceremonials of their elders, after the rites have been duly celebrated, there are very great opportunities for the child to add to the already existing stock of culture. The successors of the aboriginal "medicine-man"—who are predecessors in turn of so many modern specialists—probably borrowed not a little from the child. One of the most celebrated of modern "magicians" speaks of his debt to civilized children, admitting that a good deal of the action of one of his notable tricks was deliberately adapted from his observation of children at play.

CHILDREN AND BOATS.

Few, indeed, in all probability, are those human arts and inventions to which the child contributed nothing at all. To some of them he gave the first, to others the last touch. An example or two must suffice here. The story of navigation furnishes us with several cases of the initiative of the child as the basis of human inventions. The ancestor of the capacious and magnificently equipped ocean steamships of today is the "dug-out." This primitive vessel, even at the present moment, is in the possession of American Indians and African savages, and is found among the civilized races of Europe on some of the lakes of the Balkan peninsula and on Lake Aegeri, and in the Swiss Canton of Zug, where it has probably been in use since the time of the prehistoric Lake-dwellers. But earlier than the "dug-out" was the tree-trunk from which it was hollowed, and the names for boat and trunk are the same in some languages. The first great step toward the evolution of the ocean steamer was taken when some prehistoric child bestrode a floating trunk, or branch, and propelled it by moving his hands through the water. The Hawaiian surf-rider, who dives, balances, and dances through a beating surf, perched

on a board, displays an elaborate variation of this earliest mode of boating, and like it surf-riding is a "game." Afterwards came the use of sticks and paddles in lieu of human hands, the hollowing out of the tree-trunk, and many other changes, the condition of the hull and the application of motive power changing and improving with the centuries: sails succeeded paddles and oars, and then steam replaced sails, until we reach the wonders of the twentieth century. Other aspects of the beginnings of navigation may also be due to the child, and, in the words of Professor O. T. Mason, we may add to our rather scant knowledge of the first stages of this great human art "by watching children playing on the beach, if haply they may re-invent some of the earliest forms of ships sailed in during the childhood of the race." The turned-up leaf, the split bamboo, the half coco-nut shell, the rinds of various fruits, the air-filled bladder of some creature, a hundred things of this sort, played with by children, may be eloquent for the interpretation of adult inventions. Shakespeare, in his "Henry VIII," makes Cardinal Wolsey say:

> "I have ventured
> Like little wanton boys that swim on bladders,
> This many summers in a sea of glory,
> But far beyond my depth: my high-blown pride
> At length broke under me, and now has left me,
> Weary and old with service, to the mercy
> Of a rude stream that must forever hide me."

"Like little wanton boys that swim on bladders,"—the poet's figure of speech is millenniums old. It goes back to a very primitive method of navigation, not yet extinct, which perhaps owes its existence to the genius of "little wanton boys" of the remote past. In various parts of the globe primitive peoples of all races from time to time employed "floats," etc., of many kinds (bladders and inflated skins, hollow reeds and pieces of bamboo, gourds, coco-nuts, even vessels

of clay) as aids in swimming and navigation; some of these, like the gourds used by the natives of Burnu about Lake Tchad in Africa, have evolved into boats, while others have developed into rafts and kindred constructions. The *burguk,* by means of which today people in the Tigris-Euphrates region cross large streams, is the direct descendant and modern representative of the inflated skin pictured on the ancient Assyrian monuments, a remarkable example of the survival through many thousands of years of a very primitive expedient. The *kellek,* a sort of boat constructed on a basis of *burguks,* has also remained in use from old Assyrian times. One interesting Assyrian picture represents a *burguk* and a *kellek* moving down the river together. Dr. Ellsworth Huntington, who visited Armenia in 1900-1901, saw the *burguk* in use, and the German traveler Lehmann employed the *kellek* many times, and he reports that he saw men cross the Tigris between Mosul and Nineveh on inflated skins, a classical transit made doubtless by "wanton boys" innumerable times in ancient Mesopotamian days. And today, in modern America, "little wanton boys" (and girls), in learning to swim at the sea-shore, use "water-wings," a further development of the old bladder or inflated skin.

THE INVENTION OF THE CLOCK.

The history of the clock again illustrates the share of the child in the development of human inventions. The modern alarm-clock has behind it a number of interesting and somewhat diverse ideas. To its making have contributed, in some fashion or other, the primitive sun-dial, the Greek clepsydra, the Chinese water-clock with visual indicator and the Hindu copper bowl with human striker, all originally time-checks which evolved into time-keepers. At the beginning of one of the series is the coco-nut "clock" of the East Indian Malays. In the proas or canoes of some of

these more or less primitive people one may still see "floating in a bucket of water a coco-nut shell having a small perforation, through which the water, by slow degrees, finds its way into the interior; this orifice is so proportioned that the shell will fill and sink in an hour, when the man on watch calls the time and sets it afloat again." On the less primitive Asiatic continent, the coco-nut shell is replaced by a copper bowl, which a man strikes just before it fills and sinks. In part of the striking apparatus of many clocks and particularly in the "bell" of our cheap alarm-clocks, the Hindu copper bowl and the Malay coco-nut shell are still somewhat accurately represented. In this long series, the start may have been made by some Malay child—or by a child of an earlier epoch—playing with a coco-nut shell in the water until it filled and sank, or perforating one of its "eyes" and throwing the shell into the sea to discover how long it would float. Children, today, amuse themselves in like manner by casting upon the surface of the water vessels and objects of various sorts,—lids of boxes, tin cans, rinds of oranges and other fruits. To such play in the long ago we probably owe the clock. And the children of this day repeat a thousand times the old experiments.

HOW A CHILD INVENTED THE DRUM.

The co-operation of the child in human invention is illustrated in a quaint Oriental legend of the origin of the drum. The scene is laid in the tropic environment of the East Indies (perhaps the birth-place of our race) in far-off prehistoric times. Society is still in its early stages. The man is the hunter and the rover; the woman is the home-creature, the maker and the preserver; and the child is just the child. Ere long woman's genius discovers the virtues of rude seeds and like foods, and her thrift leads her to store them in a section of bamboo (the thing-of-all-service in this region of the globe) before the entrance to

her simple dwelling. By and by, to prevent the ravages of insects, vermin, or prowling beasts, she first places, and, afterwards, with keener perception of its usefulness, ties tightly, over her primitive storehouse an odd piece of the skin of some animal slain by her husband, the hunter, and dressed by her. Thus, through the co-operation of the man and the woman, a new thing is produced. The destructive art of the hunter and the constructive art of the housewife combine to add to the useful possessions of mankind. Up to this point, however, the new thing is capable only of serving material ends. From these the touch of the child is to lift it. Transfused with the spirit of play, wherein is the first dawn of all art, the child scampers about in the sunshine, enjoying to the utmost the golden age of life. Moved by some instinct, he takes up a stick, or some similar object, lying on the ground, and taps the taut skin-cover of the food-receptacle, and lo a sound that pleases his infant soul. In ecstasy, the child taps the skin again and again, lost in the wonder he has himself created. Soon the parents, one or both, draw near, attracted by the curious sound, and adult intelligence adding itself to childish *naïveté,* the first drum is born. Now the material takes on the immaterial; meat for the stomach has yielded to food for the soul. One great step toward the ideal is taken, and man is so much less of the earth, earthy; and in that step the genius of the race asserts itself in the immortal co-operation of the man, the woman and the child. Here the child literally gave the "finishing touch" to a great invention. Elsewhere in the world, perhaps, a different origin must be assigned to the drum, but in the Orient the child may well have led the adult in its evolution. And there are, doubtless, other inventions, with the higher development of which the *naïve* genius of children, rather than the conscious deliberation of adults, may have been the deciding factor.

THE CHILD AS A WORKER.

Outside his realm of genial service to the race, the child has been a forced contributor to human labor and to human industry, sometimes being little more than a serf or a slave. The prevalence of child-labor even among the most civilized nations of today is an evidence of its existence to a much larger extent in times past. It would be difficult to estimate the enormous amount of labor that has been performed by children in the home, on the farm, in the shop and in the factory; but it certainly has been an important factor in the development of modern industrial society. And in a sense, the schools of today are workshops with child-laborers rather than educational institutions of the right sort. The child, as nurse and care-taker of younger children, the "little mother" of our modern streets and tenements, is old and widespread in the world, from civilized America to primitive Africa. The child actor, dancer and performer of all kinds is known all over the globe, in times ancient and modern; and this form of child-labor seems to be one of the most difficult for our twentieth-century civilization to get rid of.

THE CHILD IN MYTH, RITUAL AND RELIGION.

In all ages of human history adult society has employed the child, directly or indirectly, as oracle, wiseacre, judge, weather-maker, healer, and physician. The child's touch, his instinctive utterances, his *naïve* actions and observations, his unsuggested movements, his responses to certain stimuli and his selections by lot, have all been appealed to as guides in more or less curious fashion from time to time and among various peoples. It would require much space to record the history and the developments of the ideas revealed in the existence of the child-acolyte, the child-wife, the child-bishop, and other things which, in play or in reality, are still present in curious ways in our modern

FISHERMEN DRAWING THE NETS.—One of the few occupations not open to children.

social and religious institutions, from the mummeries of May-day to the solemnities of Tibetan Lamadom. Back of the innumerable societies of boys and girls so characteristic of American life today lie the children's societies of primitive America, Africa and the Orient, as numerous and as significant as the modern societies of children for the interpretation of human progress. So numerous, indeed, such societies, dominated and largely officered by adults, are becoming in certain parts of the country that a sort of adult parasitism upon children seems not impossible in the near future,—the men and women connected therewith getting, in all probability, much more pleasure and profit out of them than the children can or do. Some of our American cities are now over-run with the child-workers of "tag-day," etc. But it is in the less material realms of folk-lore, mythology and religion that the influence of the child has made itself felt in most remarkable fashion. Primitive peoples everywhere, and particularly many of the American Indian tribes, know the child as hero and divinity. Among the more noteworthy child-heroes and child-adventurers are the Finnish Pikkumies, the Hindu Tritas and Vikramadityas, the Japanese Kintaro, Urashima, and Momotaro, the Basque Izar and Lamoa, the "Young Rabbit" of the Siouan Indians, the "Blood-clot Boy" of the Blackfeet, the Micmac Kitpooseagunow, the "Antelope Boy" of the Pueblo Indians, and other figures kindred to our Jack-the-Giant-Killer and the innumerable little ones of might and cunning who play the leading rôles in fairy-tale and nursery-legend. Here belong also the myths and legends of the elder and the younger brother and the characteristic American Indian stories of the Twins (often one good and one bad), who have so much to do with the making of the world and its preparation for the abode of the human race. The apotheosis of the child appears very early in the history of the human race. One cannot

read the great creation-legend of the Zuñi Indians, as recorded by Mr. Cushing, without feeling that most of the phenomena of life and death were correlated with the events of the individual human life chiefly through observation of the child. In this way there grew up, in primitive times, the idea of immortality, the thought of old age as second childhood, the view of puberty as a second birth, and other concepts, which, in later ages, became the foundation-stones of great religions. Modern civilized races have only enlarged and re-interpreted these fundamental aspects of the cardinal ideas of human experience. The Iroquois Indian denounces corporal punishment because it injures the young soul of the child; other primitive peoples abhor it as mean and cowardly because a man should combat his equal in strength, not strike a being that is so new a comer into life. The Delaware Indians justify their theory of making everything pleasant and agreeable for little children on the ground that it takes some time for the soul of the child to become accustomed to the things of this world and to consent to stay here. The Sioux Indians say that little children may tell stories and sing as they wander about among the blossoms and the birds of summer-time, a thing adults may do only in winter-time, when the eyes and the ears of the powerful beings are closed by the cold and the snow, because little children are nearer to the gods and need not be afraid. The poet Shelley, after reading Plato, is said to have snatched a babe from the arms of its mother in an attempt to obtain from it "direct evidence about a state of pre-existence"; like him, many savage and barbarous tribes have strengthened their belief about immortality by direct observation of the actions and the utterances of new-born and very young children. The Arapaho Indians thought quite as much of the play of children as did Plato or Anaxagoras; in one of their cosmic legends, they attributed the creation of the broad earth to a father's acquiescence in

the desire of his little boy to have a place whereon to play. In a myth of the Pima Indians, of Arizona, the deluge is represented as being caused by the tears of a baby whom the first man had left under a tree. The Micmac Indians tell how the great demi-god and "master of all things," Glooscap, was outwitted by a little child, and that since then all babies have *goo-gooed* in honor of that triumph; and in this legend they show as keen a sense of the child-like as Kipling in his "Just-So Stories," or any other modern master of story-telling. Indeed, myths and legends of primitive peoples abound in incidents borrowed from the child: the scattering of the stars in heaven from baby hands, the making of rivers and streams from the play of children's fingers, changes and transformations of all sorts due to the initiative of the child.

Nothing so proves the essential unity of the races of mankind as this universal recognition of the child. Wherever we look we may discover premonitions and prophecies of the greatest of all human doctrines, which, passing by the too-metaphysical Buddha, reached its fulness in the words of Jesus, the world-child, for whom the ages waited. Wordsworth said "the child is father of the man," and the evolutionist rephrases this and says "the child is brother of the race." But greater and truer than either saying is the declaration of Jesus, "I and my Father are one." It is to this conclusion that all religion and all science have been tending from the dawn of human intelligence. The child does not merely sum up the past history of the race or foretell the future development and perfection of the race; he *is* the race. The doctrine of the oneness of the child and the adult (for which woman has done such important work) makes possible an ultimate harmony and reconciliation of science and religion; through it will come that contentment of the individual and that peace of the nations for which the world yearns. To this final human

achievement nothing can contribute more than the child, whose weakness and whose strength have stimulated and exalted the infinite possibilities of the race. The first scene in all the long drama of human history shows us the man and the woman in the presence of the little child. The greatest scene since then is the sublimely simple group of father, mother and child at Bethlehem. And the Master spoke the decisive affirmation of all religions and of all sciences when he uttered those wisest of all words:

> "Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."

When the doors of this world open for the little child, not human before this, love is there to welcome him. So, when the gates of the next world admit the adult, "as a little child," "the Love which passeth all understanding" will take him to its bosom. Through the childhood of this world men and women are made fit for the childhood of the next. Truly, as the poet said, "the third way was the best."

CHRIST BLESSING LITTLE CHILDREN.—"Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

CHAPTER II.

The Child's Right to be Well Born.

YRON, musing on Venice in her decay, says that

> "Nations melt
> From power's high pinnacles when they have felt
> The sunshine for a while and downward go
> Like lauwine loosen'd from the mountain's belt."

This is the unvarying testimony of sober history also. Our backward view extends over only about two hundred generations,—a small fraction of man's occupancy of the earth. Yet this comparatively short view of civilization shows Egypt, Chaldea, Assyria, Babylon, Persia, Phoenicia, Greece, Macedon, Rome, the Caliphates, the Italian Republics, Spain and Modern Europe,—each people in turn illumining the pages of History with its record of splendid achievement, and then like an unfed fire sinking back into obscurity and yielding place to a younger, fresher race. The high powers of a nation endure on an average not more than ten or twenty generations. After consuming itself like a meteor in this brief space, it sinks exhausted and enters a state of relative quiescence; and the task of continuing progress is taken up by some less civilized but more virile race.

The last to come forward, the youngest adventurer into this dangerous arena of civilization, has been the vigorous stock of northern Europe, Teuton, Celt, and Slav. For the first time in the history of the western world, a civilization has been developed in a cold northern zone. Hard conditions of many sorts have resulted in a slower and a more substantial

growth than was the case with all previous civilizations, which were tropical or sub-tropical. These northern peoples have laid their foundations and have builded their structures, both material and immaterial, in proportions and with a degree of solidity never before dreamed of.

THE PERIL OF DEGENERATION.

With so much behind these vigorous races to justify their confidence and their hopes, it is not surprising that they give little heed to the cry of "Degeneration" and to other voices of warning that are like the cry of "Fire" in a city built of stone. Yet it is men of sober thought that sound this warning, —scientists, philanthropists, statesmen. They show with perfect clearness that the influences which undermined the splendid civilizations of former days are just as surely undermining ours. Our favorable situation has made the destruction slower, but no less certain, unless barriers are raised.

Professor Karl Pearson writes: "Looking round impassionately from the calm atmosphere of anthropology, I fear there really does exist a lack of leaders of the highest intelligence, in science, in the arts, in trade, even in politics. I believe we have a paucity, just now, of the better intelligences to guide us, and of the moderate intelligences to be successfully guided. The only account we can give of this is that we are ceasing as a nation to breed intelligence as we did fifty to a hundred years ago. The mentally better stock in the nation is not reproducing itself at the same rate as it did of old; the less able, and the less energetic, are more fertile than the better stocks. We stand, I venture to think, at the commencement of an epoch which will be marked by a great dearth of ability."

Commanding ability is dying out of our race, we are told, because it is not being born. Yet it is this

ability that builds great civilizations and sustains and carries them forward; and it is the lack of this sustaining ability that lets them fall. A nation that is rich in capable men and capable women cannot sink to lower levels; a nation poor in such men and women can do nothing but fail.

EUGENICS: THE SCIENCE AND ART OF HEREDITY.

In the *quality* of the population lies the secret of the whole matter. And the quality depends on three things: the hereditary quality of the parentage; the health of the parentage, and the nurture of the children. Eugenics means the science of being "born well"—the proper name "Eugene" meant "well-born" or "noble"; and the name eugenics is given to the new social and biological science which deals with those influences that affect hereditary racial qualities, and which has for its practical aim the production of a more healthy, more vigorous, and more able humanity. In the words of Sir Francis Galton, the father of this newest of the sciences, "Eugenics is the study of the agencies under social control, that may improve or impair the racial qualities of future generations, either physically or mentally."

ANCIENT EUGENIC THEORY.

To Plato we owe some of our earliest eugenic proposals. In his "Republic" he pointed out that when a shepherd wishes to maintain the high quality of his flock, he breeds from the best, and restrains or destroys the worst; and that this is the universal custom of men in improving their horses, their dogs, and the plants of their gardens. He seriously proposed the appointment by the state of an official whose duty it was to prevent among men the multiplication of undesirables. But his warnings went unheeded. The state still sent her bravest and strongest to waste themselves in camps and battles, while the weaklings and cowards, unfit to take

their place at the front, were left at home to become the parents of the next generation. And "the glory that was Greece" faded and passed away.

ANCIENT EUGENIC PRACTICE.

Rome, more practical than Greece, actually attempted certain eugenic measures. During the Republic a censor was appointed to urge the sons of the virile Roman stock to marry and thus to continue to new generations the heroic qualities of their royal race. Later, Julius Cæsar offered premiums to the founders of large families, and Augustus and Hadrian did the same. But unfortunately for Rome, it was too late. For four centuries the Romans had been sending their best and bravest on campaigns of conquest, and their bones were bleaching on a thousand battlefields. Slaves and cowards had remained behind, and from their loins had sprung the new generations. The Empire was a mere monument to a race that had vanished, root and branch.

MODERN EUGENICS.

Now again our northern race is beginning to see that it too is a vanishing stock, and it in turn is attempting a eugenic propaganda with hopes of a greater success than there was among the peoples of antiquity. With our greater knowledge of biological science, we have fixed upon three definite causes of the decline of nations, which our eugenic movements intend if possible to counteract. These causes are: first, the lessened fertility of the best endowed portions of our race; second, the relatively increased multiplication and survival of the weaker and defective portions; and third, the injury of the germ-protoplasm of both classes by racial poisons, such as alcohol, lead, and venereal diseases. All these causes are augmented in their influences for ill by the high-pressure life of our cities, and the mad struggle for wealth and position.

"RACE SUICIDE."

We have statistics in profusion to show that, the higher and the more capable the social class, the fewer the children in the family; and the lower and the less capable the social class, the larger the families. The following table shows the number of births per 1,000 women, fifteen to fifty years of age, in the different quarters of five large cities:

Quarters.	*Paris.*	*Berlin.*	*Vienna.*	*London.*	*Amsterdam.*
Very rich	34	47	71	63	64
Rich	53	63	107	87	72
Well-to-do	65	96	153	107	89
Comfortable	72	114	155	107	105
Poor	95	129	164	140	113
Very poor	108	157	200	147	118

"Our society," says Benjamin Kidd, the author of *Social Evolution,* "must be regarded as an organism which is continually renewing itself at the base and dying away in those upper strata into which it is the tendency of a large class of intellectual ability to rise; the strata which possess the reproductive capacity most fully developed being probably the lower sections of the middle class."

Mr. Heron, who recently made a most elaborate study of the birth-rate in London, says that "where there is more culture and education as is shown by a higher proportion of professional men, where there is more leisure and comfort as shown by a higher proportion of domestic servants, where the traders who appeal to the improvident and thriftless are fewer in number, there the birth-rate is least." After studying conditions in the same London districts fifty years before (1851), Mr. Heron said: "The causes which lead the poorer stocks of the community to reproduce at a greater rate than the better stocks have increased in effect during the last fifty years by nearly 100 per cent."

Mr. Byrne, writing in the *Yale Review* for Novem-

ber, 1901, shows that among Yale men graduated between 1850 and 1866, 81 per cent married, but of those graduated between 1866 and 1886 only 66 per cent married; and whereas a century ago there were five children to the family, of those that married between 1866 and 1886, there were only two. Similar declines are shown for all colleges studied.

"History teaches," writes President G. Stanley Hall, "that all aristocracies tend to degenerate and must be constantly recruited from the ranks below. An educational aristocracy is no more exempt from this law than any other."

FERTILITY OF DEFECTIVES AND "UNDESIRABLES."

Pathological and enfeebled stocks multiply at present, family for family, more numerously than the sane virile stocks. Professor Karl Pearson brings together the very carefully compiled figures of many accurate investigators bearing on this topic. The average number of children in the families of deafmutes in England is 6.2, and in America, 6.1; in families of tuberculous stock, 5.7; of insane stock, 6.0; among Edinburgh degenerates, 6.1; among London mentally defective, 7.0; among Manchester mentally defective, 6.3; among criminals, 6.6. The average number of children in families of such pathological stock is 6.2, though some of the families were incomplete when the study was made.

Naturally the death-rate is greater among the enfeebled stocks; but owing to the tendency, so strongly accentuated in recent times, to cut down the size of families among the better-to-do, without the appearance of such tendency among the degenerate, and owing to improved methods of saving the offspring of the poorer stock, there is a large net surplus of the degenerates. Between 1874 and 1896, the "defective" class in England increased from 5.4 to 11.6 per thousand of the total population. The census of 1901

showed in Great Britain one mental defective (including all kinds) to eighty-five of the total population, and if the many uncounted were included, the ratio would approximate one to fifty, according to Rentoul's calculation. The ratio of the insane doubled in the decade preceding 1901.

In the United States there are at present 300,000 insane and feeble-minded, 160,000 blind and deaf, 80,000 prisoners, and the thousands of criminals not in prison, 100,000 paupers, and the 2,000,000 who are annually cared for in our hospitals and "Homes." This 3 or 4 per cent of our population is a fearful drag upon progress, and it grows heavier year by year. We spend annually $30,000,000 on more than 1,500 hospitals; $20,000,000 on our 2,500 almshouses; $13,000,000 on prisons, $5,000,000 on the feeble-minded, deaf, and blind. This $100,000,000 expended on defectives in 1904 was more than the combined expenditures of the same year for public education in thirty-seven States, as shown by the Report of the Commissioner of Education for that year.

"BAD HEREDITY."

According to the zoologist, Charles Benedict Davenport, who has made special studies of "inheritance" or heredity, there is no record of a single normal child ever having been born of parents both of whom were feeble-minded; and even where only one parent is feeble-minded, the odds are strongly against the child's being normal. Yet in the face of this knowledge, in 1901, in England, of the 60,000 idiots, imbeciles, and feeble-minded, nearly 19,000 were married and free to multiply at the high rate previously mentioned; and large numbers of the unmarried in almshouses and at large are known to be very prolific. In 1901, of the 117,000 lunatics, nearly 47,000 were married, and their birth-rate was high. To these 66,000 idiot and lunatic

parents, their numerous progeny is no care; the workers of the state will provide for it.

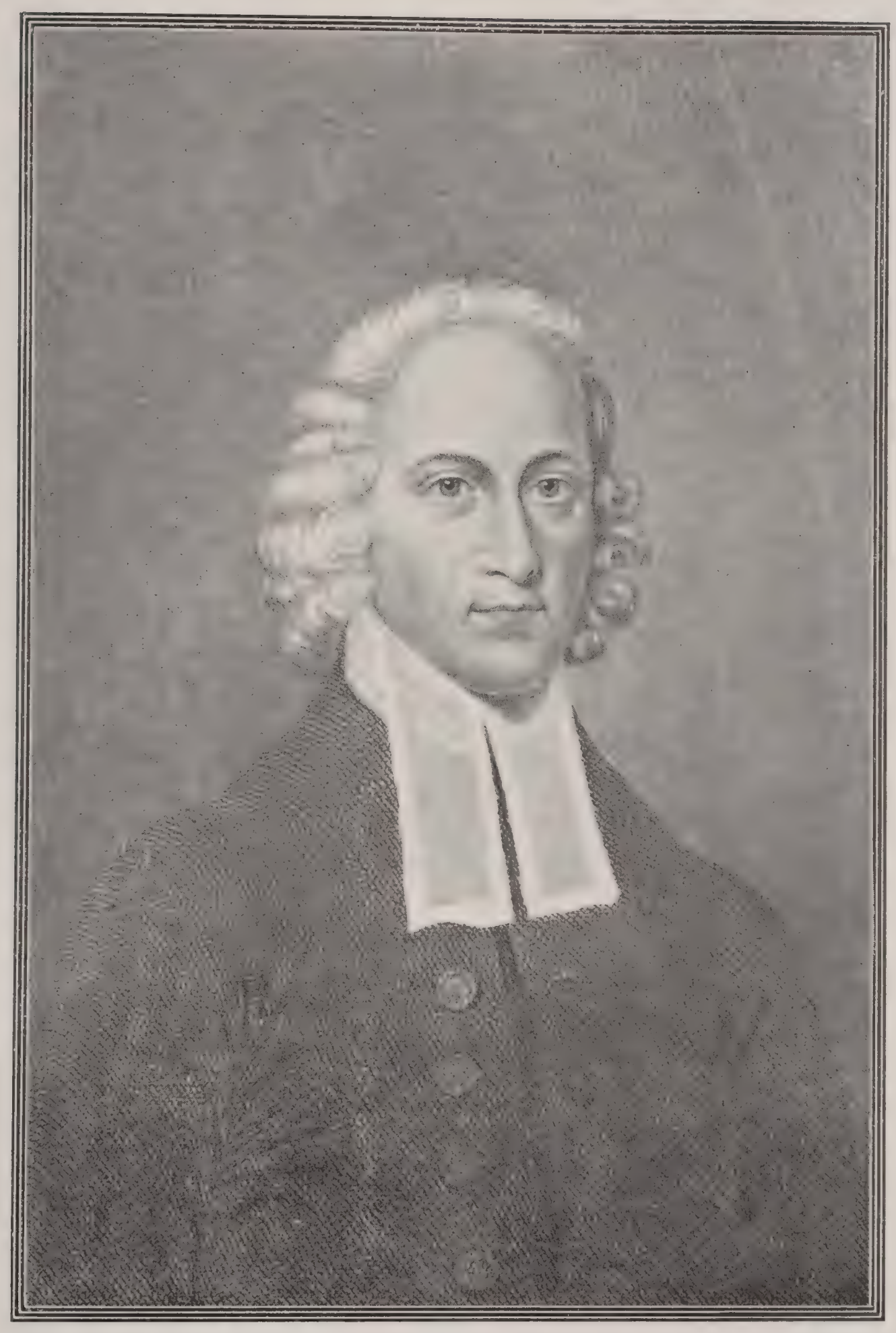
The Superintendent of the Ohio Institution for the Feeble-minded wrote in 1902: "Unless preventive measures against the progressive increase of the defective classes are adopted, such a calamity as the gradual eclipse, slow decay, and final disintegration of our present form of society and government is not only possible, but probable."

That human qualities are hereditary and that it makes all the difference in the world who are the creators of the new generations can be shown by the genealogical history of two or three families. Poellmann recounts the history of the 834 descendants, in five or six generations, of two daughters of a woman drunkard: of the 709 whose history is known, 107 were of illegitimate birth; 64 were inmates of almshouses; 162 were professional beggars; 164 were prostitutes and 17 procurers; 76 served prison sentences, and seven were condemned for murder. The family is still a fertile one and continues to spawn wickedness and weakness of the parasitic type, for able men to feed and shelter and police themselves against. The support of this family has already cost a million and a quarter of dollars, and the bill is steadily increasing as the family increases.

Many other such families, the best known of which are the "Jukes," and the "Zeros," have been studied; everywhere they show the same sinister array of incapacity, pauperism and crime. Out of bad protoplasm no good thing will grow. Its products are the weeds of the human garden, protected in their multiplication by the doctrine of "personal liberty."

"GOOD HEREDITY."

If we turn now to the other end of the scale of human capacity, we find the same persistence of traits



REV. JONATHAN EDWARDS.—The founder of one of the most intellectual families of America

in heredity. The family founded by the great preacher and theologian, Jonathan Edwards, had been studied by Boies. "One thousand three hundred and ninety-four of his descendants were identified in 1900, of whom 295 were college graduates; 13 presidents of our greatest colleges; 65 professors in colleges; besides many principals of other important educational institutions; 60 physicians, many of whom are eminent; 100 and more clergymen, missionaries or theological professors; 75 were officers in the army and navy; 60 prominent authors and writers, by whom 135 books of merit were written and published, and 18 important periodicals edited; 33 American States, several foreign countries, and 92 American and foreign cities have profited by the beneficent influences of their eminent activity; 100 and more were lawyers, of whom one was our most eminent professor of law; 30 were judges; 80 held public offices, of whom one was vice-president of the United States; 3 were United States senators; several were governors, members of Congress, framers of State constitutions, mayors of cities, and ministers to foreign courts; while steamship companies, railroads, banks, insurance companies have been indebted to their management. Almost if not every department of social progress has felt the impulse of this healthy and long-lived family. It is not known that any one of them was ever convicted of crime."

Mr. Galton in his *Hereditary Genius* and his *Inquiries into the Human Faculty* has given us numerous examples of the persistence of good traits in human stocks. It is as certain, barring accident, that high endowment will be born of high endowment as that only feebleness can be born of feebleness. If only we can interdict the multiplication of the unfit, and give the continuance of the species over to the well-endowed, most of our physical ailments and social maladies will be cured at the roots. For the first time in the history of the world a nation has—or is rapidly

coming to have—the requisite knowledge of the evils to be combated and of methods of combating them.

RACIAL POISONS.

It will be recalled that besides the two influences just discussed making for racial degeneration, there is a third cause in the poisoning of the germ-plasm to such an excessive degree as to produce hereditary degeneration; or at least to aggravate such degeneracy already existing. Scientists are not agreed as to whether alcoholism, for example, is a cause of hereditary degeneracy, or only a symptom of weakness already existing. The worst of these racial poisons are alcohol and venereal diseases.

So high an authority as Forel is responsible for the statement that "alcoholism is the chief source of our present rapid degeneration, of the idiocy, imbecility, weakness of mind, criminality, and of physical deformity and weakness. That the evil is not worse is due to the sobriety of our women."

With alcohol in racial destructiveness must be ranked the two principal sex-diseases, about which is placed the mantle of a murderous silence. A very careful investigation of venereal disease was made in New York City in 1901, and testimony was obtained from physicians, apothecaries and hospitals. From the data obtained a fairly accurate estimate was made, reaching the total of over 225,000 cases for New York City. The sick-rate of venereal diseases was easily six times more than all other infections combined.

EUGENIC REMEDIES.

In the midst of these sinister movements the eugenist is not dismayed. His position resembles that of the physician in the midst of an epidemic who has just discovered a cure for the scourge. The science of eugenics is far from complete; but enough is known

to construct a workable program, and the science gives evidence of rapid development.

I. INVESTIGATION AND RESEARCH.

A program is being drawn up with reference to each of the three sinister influences. The first task is to ascertain the facts accurately and completely. Two privately endowed laboratories are now engaged at this task. Our government, which expends hundreds of thousands annually to investigate diseases of live-stock, and more than one hundred millions annually to care for its defectives, cannot be persuaded to grant even one-tenth of one per cent of this amount to be used in ascertaining the facts with reference to the validity and vitality of the human stock. The nation is willing to expend more for nursing its defectives than is expended on the public schools for the sane normal children of thirty-seven states, yet it is not willing even to try to learn the facts of the situation, much less to cure the evil by preventing the creation of new defectives. But there is evidence of a rapid awakening, which is sure to have as its logical conclusion the establishment of the necessary investigative machinery.

II. EDUCATION.

The second element in the eugenic program is education, and the development in the community of a health-conscience and of health-traditions. During the past decade the community's understanding of the prevention of diseases has made vast strides. The result has been agitation and legislation against bad ventilation, the common drinking-cup, unclean milk, the patent-medicine evil, adulteration of foods and drugs, overcrowding in tenements and unsanitary conditions of factories and sweat-shops. Boards of health have been strengthened, and the community is coming to demand the eradication of tuberculosis, diphtheria,

typhoid, and scarlet fever, and gives its support to measures for this eradication. There is today an insistent demand that the ban of silence be lifted from the socially disastrous diseases of sex, and that the hygiene of sex be thoroughly taught. These diseases are not officially recognized by our boards of health nor is there quarantine against them, though they are much more deadly than most other contagious diseases. It would be absurd, if it were not infinitely tragic, for innocent women and children to see boards of health solemnly smiting the little specters while the great ones are permitted to stalk through the land, unhindered and unrestricted, withering life and joy.

When the community is willing to bid its physicians stamp out typhoid fever or alcoholism or syphilis and is willing and able to uphold the hands of its physicians in this work, the work can be done, and these dread diseases can be made as obsolete in this country as Asiatic cholera or yellow fever. When we consider that a thousand million dollars annually is estimated to be the total cost to the nation of diseases and their consequences, three-quarters of which is preventable either directly or indirectly, we see whence the funds can be procured to pay the cost of blotting out these dread scourges.

Since the community is not yet sufficiently cognizant of the situation to give the necessary orders, or to uphold the hands of its agents in carrying them out, campaigns of education are needed. These campaigns are waxing stronger day by day. All reasonable normal men and women are well-intentioned, and harmful consequences of their acts or of their omissions are due to ignorance, thoughtlessness or lack of foresight. Because of man's being preeminently a social well-meaning creature, we can be sure that when men have been educated to see the gravity of the situation, they will instantly cast off the burden under which they now so needlessly suffer.

III. REPRESSION OF BAD HEREDITY.

Another element of the eugenic program is the exclusion from the privileges of parentage of those unfit by heredity. The development through agitation and education of a sensitive racial conscience and racial traditions can make people know and feel that the procreation of individuals destined to life-long weakness and suffering is as heinous and disgraceful a crime as theft or murder, neither of which causes a tenth as much suffering. When the consequences are understood and the social conscience forbids, we can be sure that most will willingly abstain. Since the passage of a law in Indiana permitting the harmless sterilization of criminals and defectives with their consent, hundreds have come forward voluntarily and submitted to the operation, although the teaching given them was very slight and the community conscience is still only imperfectly awakened.

For those mentally weak and defective for whom such social motives can have no appeal, more coercive measures must be taken. The matings of the unfit must be prevented in some way,—through segregation and colonization, or through sterilization. The restrictions on marriage must be increased. Pearson and Davenport demonstrate that the quality of the children born is even more vital to society than the social measures taken for their protection and education. Yet, although we require long years of training and strict certification of teachers and physicians before they can apply their more or less superficial measures, we require no examination or certification to see that parents are fit to create the original supply of children. Yet the basal quality of one's being is of infinitely more importance than who shall teach one grammar or kill the germs that now and then get into one's system. Of the small things we take elaborate care, but to the large things we pay little heed. But men are learning fast. It is ignorance that obscures men's

view. Large vision can and speedily will bring the cure.

IV. ENCOURAGEMENT OF GOOD HEREDITY.

A final feature of the eugenic program to be here mentioned is the encouragement of increased fertility among the better endowed. Here again, after ascertaining the facts, there must be a campaign of general enlightenment. And the first thing to be taught is the meaning and value of Social Service. We consider the work of the teacher, for example, as social service since it confers benefits on all; and we pay men and women to perform this service. The work of the physician, whether private or municipal, is social service; and we pay for it roundly. Our police are set apart to perform a special sort of social service; and we pay them to do it. Our farmers who produce the raw materials for food or clothing, our manufacturers who change them into the finished product, our railway men who transport it, and our merchants who distribute it, are performing indispensable forms of social service; and we pay them well.

But looking to the long future of our country, no social service can quite equal in importance the conservation of those royal strains of heredity that so richly grace our fair race. Two or three times each century the men and the women that bear the burdens of the state are reduced to dust, and as often a new array must be created from germinal protoplasm to take their places. This creation of new state-bearers is a social service beside which the special work of the teacher or the physician or the lawyer is paltry indeed. Society pays heavily for these smaller forms of social service. Why should it not pay as heavily for the most important form? Why should it not pay more heavily in proportion to the importance of the service? Here, more than anywhere else, the quality of the service depends wholly upon the quality of the servitor.

A second task is the modification of many non-eugenic social regulations. In the United States alone there are 400,000 women teachers forbidden to marry on penalty of being discharged from the profession for which it has taken them years to prepare; yet they are among the best of our women, and are bearers of high heredity in the same degree as men. In Great Britain 75,000 nurses, all of whom must have passed searching physical examinations, are disbarred from parentage. The Roman Church requires celibacy on the part of its leaders,—a practice that in the end would be suicidal to religion. Landlords refuse to rent houses to families with children. Parentage is heavily penalized negatively in that a bachelor today, indulging himself in comfortable quarters, is paid the same as the man beside him who not only performs the same economic service during the day, but in addition performs the arduous, time-consuming, and increasingly expensive but socially necessary duties of parentage. These are only examples of a host of social regulations that must be modified so that parentage at least will not be penalized, even if it may not be actually encouraged and rewarded.

And finally, as Mr. Galton points out, there is needed a far-sighted "Religion of Human Service," that shall perform the infinitely difficult task of revealing the various aspects of human life in true proportions, and that, according to its social importance, shall urge social service and shall socially honor and reward such service. Such a religion of humanity is solidly rooted in man's imperious social instincts, and is guided in its activities and its creation of traditions by man's recently acquired wealth of knowledge. This religion of social service, which the world never before has seen, permeates the higher ranks of our population in far greater measure than the lower, and is evidently destined to great expansion in the immediate future. When biological knowledge is a little larger, when it

has incorporated its incontrovertible behests into the teaching of this religion, and has taught men to see the far movements of human life in wide perspective, all who are capable of sight must see that the highest single social service on the part of the well-endowed is parentage, and, on the part of the poorly endowed, abstention from parentage; and that social machinery, in the way of public opinion, custom and law, must be so shaped.

And these things we shall see accomplished in ever-increasing measure within our generation.

CHAPTER III.

Purity, Sex and Morality.

ALL living beings, except the very lowest, have two great groups of bodily organs, each with its own purpose to fulfil. The first group of bodily organs has to do with the welfare of the individual himself, and sees to it that his own life is preserved. In a plant these organs are its roots for tapping the moisture of the soil, and its stem, leaves and branches to give it a surface exposed to light and air. The animal has organs of digestion, of seeing and hearing, and of locomotion, claws and teeth to obtain prey, and a thick coat against the rigors of a cold climate; in short, a long and varied list of organs, each with its own part to play in preserving the life and health of the individual.

THE ORGANS OF REPRODUCTION.

The second group of organs has to do, not with the preservation and development of life in the individual, but with the transmission of life from the individuals of one generation to those of the next. It is with this second group of organs, the reproductive organs, that we are here concerned. These organs contain the life-giving elements and provision for preservation of the species to which the individual belongs, as the other organs care for the preservation of the individual. They are, therefore, in a sense, the most important organs of the body; so much so that many biologists count the whole body as nothing but a dwelling and a shelter for the life-giving elements. The body dies, but this life-giving element, the germ-plasm, as it is called, may be considered immortal, as it has come

down to us from the first dawn of life on the earth. It has been housed in many sorts of bodies on the way, whole species of animals that have been its bearers are extinct, and some fragments of it are now for a time housed in our bodies, to be passed on to others so long as the world shall last. We see, then, that the germ-plasm is the most important thing in the world, and that the power of the transmission of the germ-plasm is the highest of all powers.

DIFFERENT FORMS OF REPRODUCTIVE ORGANS.

The various forms of reproductive organs are to be regarded, then, as so many devices for effectively insuring that the germ-plasm shall develop into new individuals. Forms of life are so different that we shall expect to find many forms of organs for the transmission of life, just as we find many forms of organs for the preservation and development of life. The more complex and highly organized the animal is, the more complex and efficient are the means with which Nature has provided it for the transmission of life, and the more specialized are its organs and the process of reproduction.

REPRODUCTION IN THE LOWEST ANIMALS—WITHOUT SPECIAL ORGANS.

In the very lowest forms of life, a single jelly-like cell serves for all the organs of the body, for movement, and sensation, and digestion. In such creatures there have been developed no specialized organs for the welfare of the individual. We should, then, not expect to find in these lowest forms any specialized organs of reproduction. And, as a matter of fact, they have no such organs, for among them reproduction is carried on by a simple splitting of the original individual into two parts, which lead independent lives and in all ways behave like separate individuals.

REPRODUCTION IN THE HIGHER ANIMALS—WITH SPECIAL ORGANS: SEX.

But it is evident that an organism which attempts to use the same organ for every sort of work is handicapped, just as a man is handicapped who attempts to use the same tool for everything. And so in all the higher forms of life, as we have seen, definite organs are set aside for definite sorts of work. The single individual, in the higher forms, has in his own body all the organs which are necessary to carry on his own existence; he does not need the help of others to see, or hear, or to digest his food. But the reproductive organs of the individual are usually not self-sufficient. Wherever there are special reproductive organs, they are of two sorts, each complementing the other, and both necessary to carry on the process of reproduction. Thus there are the two sexes, each with its own type of reproductive organs; and it is only when the life-giving element produced by the female organs joins with the life-giving element produced by the male organs that the process of reproduction can take place. This process of joining the two elements is fertilization, and the reproductive organs are designed to insure this process. As a rule, the male and female organs are found in different individuals. There are some plants and some of the lower orders of animals in which both sorts are found in the same individual, but even with such forms of life it is usual that the two sets of organs of the same individual do not unite for the transmission of life, but the female element of one is fertilized by the male element of another. Thus all sorts of beings, including man, above the very lowest creatures, are produced by the union of the life-giving element produced in the female organs with that produced in the male reproductive organs. This is the great principle which Nature follows in the transmission of life, and all differences, important as they are, are merely differences in detail. This will be

made clearer by tracing briefly some typical modes of reproduction. We shall see that the essential principle is the same in all, that all changes as we go up the scale of life are merely improvements to bring about greater efficiency and safety, while the fundamental law remains unaltered.

MODE OF REPRODUCTION IN PLANTS.

We can study the process of reproduction in a simple form among plants. The female reproductive organ is a roundish body in the center of the flower. This organ, in plants, like the corresponding organ in animals, is called the ovary. It contains the female element for the transmission of life, which in plants are the seeds. On the ovary also there are one or more short stalks, called pistils. These have a surface which is designed to catch and hold the male element, the yellow pollen. This pollen is produced in the male organs of the plant, which consist of stalks, called stamens, bearing pouch-like anthers, which contain the pollen. The process of fertilization takes place when the pollen is ripe; then the anthers burst open, the grains of yellow dust are scattered; some of these grains are carried away by the wind, and some stick to the legs and wings of insects who visit the flowers; and, by one means or another, a small part of the pollen finds its way to the pistils, where it sends down threads which finally reach the seeds. Only after this process can the seeds ripen and produce new plants.

This process of reproduction is in many ways a wasteful method. In the first place, the growth of new plants is only possible through the decay and death of the parent blossoms. That the pollen may be scattered, the male organs must be destroyed. In order that the seeds may fall into the soil and sprout, the ovary must burst open and let them escape. This process of reproduction, therefore, is made possible only by the certain death of the parents; and so it

evidently is not the best and most efficient method possible. In another way, also, this is a wasteful method, for the fertilization of the seeds cannot be brought about by any effort of the individuals themselves, but it depends very largely on chance factors, such as the direction of the wind and the flight of insects. But in the animal kingdom, although the underlying principle remains exactly the same, Nature has devised more efficient methods.

MODE OF REPRODUCTION IN ANIMALS.

We find, first of all, that the ovaries of the female produce eggs instead of seeds, and that the male organs produce a fluid instead of grains of pollen. Eggs are better suited for this process and less wasteful than seeds, because they do not need to find the right soil in which to grow; conditions of even warmth and of shelter alone are necessary. And a fluid is more economical in the case of the male organs, for it can come in direct contact with the eggs instead of sending out threads which finally grow down to them, like pollen. But it must be remembered that eggs and seeds, pollen and fertilizing fluid, are alike forms of the underlying germ-plasm, being merely different manifestations of the great life-principle.

I. IN FISH.

We find the principles of animal reproduction embodied in a simple form in such a low form of animal life as the fish. At certain times of the year a great quantity of eggs, called spawn, are laid by the female. They do not remain in the ovary, as in plants, where they are hard to get at, but they pass to the outside of the body, where they are easy of access. After they have reached the outside, the male ejects the fertilizing fluid directly upon them. This process marks an advance over that found in plants, for fertilization is not dependent upon outside conditions like

wind and insects, as is the case with plants, but the two individuals themselves come together for the union of the two life-giving elements. But still it is very wasteful, for the female abandons the eggs as soon as she has laid them, and most of them are destroyed by one accident or another. And, besides, most of the fertilizing fluid is lost, since the process of fertilization takes place outside the body, where many eggs in a large cluster can not be reached by the fluid. So it happens that the female must produce a great number of eggs—hundreds and thousands at a time are laid by the female fish, frog or toad—in order that a few may develop. And this is so great a drain on the resources of the female, that it is not at all uncommon for a state of utter exhaustion or death to follow after the female has laid her eggs. Greater economy would be gained, then, by diminishing the number of eggs produced and by providing for the surer development of those which are produced.

II. IN BIRDS.

We find a forward step in both these directions among birds. Here, in the first place, the female lays only one egg at a time, and deposits in a nest only a few of these, instead of hundreds or thousands, like the fish. Although the number of eggs is so small, the preservation of the species is provided for because of two facts which make possible the development of a much larger proportion of the eggs than in the case of fish. In the first place, the male bird, instead of waiting until the eggs are outside the body, fertilizes them by introduction of the fluid which comes in contact with them while they are still within the body of the female. This makes the chance that every egg will be fertilized much greater than it is among fish. In the second place, the female does not at once abandon the eggs to their fate, but broods on them until they hatch, thereby insuring the right conditions of

warmth and guarding them against accidents and danger from enemies.

III. IN THE HIGHER ANIMALS.

But still there is one farther step. Eggs that develop outside the body are always in danger, for many animals regard eggs as great delicacies. And so among higher forms of animal life Nature has devised a still safer means. The ovaries still produce eggs, which are called ova. These are fertilized within the body, and within the body of the female they undergo the processes of development which result in the production of living beings. The offspring are born alive, and no part of the process is external. In this way the best possible conditions for the development of the ova are reached. Within the body of the mother there is warmth and safety. And, furthermore, when the process of development goes on without the body, sufficient nourishment has to be stored up within the egg to carry it through the changes of growth which result in the living being: the white of a hen's egg, for example, consists of such nutritive matter, and the yolk alone is the vital part. But the ova of the higher animals do not need to contain such nutritive substance, for nourishment is supplied directly from the blood of the mother. As a result they may be very much smaller than the eggs of birds and reptiles. And the process has yet another advantage. The more complex an animal is, the higher in the scale of animal life it stands, the greater are the processes of growth and development which must take place before the egg becomes a living being. As a result, the time between fertilization and birth is lengthened very much as we go up the scale. And of course it is evident that the longer the time, the more uncertain and dangerous it is to trust to development without the body. The step which puts the whole reproductive process, from production of the ova to

birth of the offspring in a living form, within the body of the female, must then be regarded as an immense advance, and, indeed, as the only way in which such complex forms as the higher animals could ever have been developed.

IV. IN MAN.

In man, the process is essentially the same as in the higher animals. The ova, produced in the ovaries of the female, are fertilized within the body by the fluid produced in the reproductive organs of the male, and then undergo, within the body of the female, a process of development, ending in birth. As man is more complex than any animal, this period of development is long, extending over nine months, during which the original ovum, so small as to be hardly visible, increases many million times in size and in weight.

PERIODS OF REPRODUCTIVE ACTIVITY.

Among different sorts of birds, eggs are produced at intervals of different lengths; in some forms perhaps daily for a time. Among plants, seeds mature only once a season. Among higher animals, the periods of production of the ova are of different length in different species. In the developed woman, the intervals between the maturing of the ova average twenty-eight days, and their secretion is accompanied by certain physical disturbances which bear some relation, not well understood, to this function. It is a universal law among all forms of life that the reproductive organs cannot perform their function until the animal reaches a stage of comparative maturity. We all know the time when the boy and the girl undergo a period of rapid development and change into the young man and the young woman; this period, called adolescence by scientists, is marked by rapid growth and by far-reaching physical and mental changes. At this time the reproductive organs first become capable of per-

forming their function, the ova begin to be produced by the female, and the fertilizing fluid by the male. At this time the youth of both sexes enter on those transformations which fit them for the most important thing in the world,—the transmission of life to the next generation. It is the highest of the physical powers of the individual, and is the last to begin its development. Up to this time the individuals have been merely passive bearers of their portions of the universal germ-plasm; now they become active participants in those great functions which continue the long, unbroken line of life upon the earth. If the body is considered as a mere temple for the germ-plasm, now for the first time it becomes a temple filled with a living presence; now it assumes its true place in the great scheme of Nature.

We have seen that all forms of life except the very lowest are ruled by essentially the same laws of reproduction. In all alike the life-giving element appears in two aspects in the two sexes; in all alike there is at the beginning a simple seed or egg, which is fertilized by the male and undergoes complex processes of growth and development resulting in the production of a living being. And we have seen how as life grows more complex, Nature devises more and more efficient means of reproduction, which reach their climax in man. But after all this is only half the story.

THE STRUGGLE FOR EXISTENCE; SURVIVAL OF THE FITTEST.

These methods of reproduction that we have been tracing, so well adapted to the nature of the species in which they are found, bring into the world many more plants and animals than can possibly find food. And so there arises a constant struggle for food and for the necessary means of life, in which vast numbers perish because, for one reason or another, they cannot cope with their fellows. Many must die that a few

may live and have sufficient food. But, hard as it seems, this is the very method by which Nature progresses. For those few which do survive are, therefore, likely to be the best fitted to the surroundings in which they find themselves; the soundest, the strongest and the best. And it is of great importance that only the best should survive and breed; for we all know the great law of heredity—that the offspring of superior parents tend to be themselves superior, and their children after them, while the descendants of inferior parents tend to be weak and inferior. By breeding, then, only from the best in each generation, Nature provides that the majority of the next generation shall be, like their parents, of good sound stock, and even of better stock, for this constant process of selection, generation after generation, cannot but improve the breed, just as the breeder of cattle improves his stock by exactly this sort of selection for generations. This provision that the best shall survive and breed, but that the inferior shall perish and so leave few or no descendants, is Nature's process of weeding out. For countless ages she has struggled on and up, producing one better form of life after another, and she has been enabled to do this just because the inferior forms have always tended to vanish and not to contaminate the stream of life. Most forms of animals and plants that have lived on earth have been unequal to this rigorous competition, and have sooner or later become extinct, so that the species alive on earth today are but a handful in comparison with those which have lived in the past.

This continual process of weeding-out, to which Nature subjects all forms of life, can mean only one thing: that her great aim is always the improvement of the stock. This is the center and the core of her working plan. For her, the life of the individual counts as nothing compared to the welfare of the species. No sacrifice of individuals is too great for her to make for

the good of the species, and no sacrifice of species is too great for the universal good. Her paths are paths of progress, and those who will not, or cannot, tread them are doomed to extinction. She tells us, in no unmistakable accents, that every consideration is secondary to her effecting any improvement in the quality of the stock.

Now, if this be so,—and the whole history of life upon the earth tells us that it is so,—we cannot avoid applying the same standpoint to man. For man is only a part of Nature, though the summit and crown of her development. A good sound stock, capable of improvement—that, we have seen, is the best thing in Nature, for it is the only way in which progress comes. And this is just as true among men. Here again a good sound stock means the possibility of progress, and a weak, inferior stock means decay. All men were once in a savage state, and only a few stocks have risen to power and to civilization. But these same few races bred men who were hardy and unafraid, and among these races, owing to hard conditions of life and few comforts, the weak and the inferior died and the strong survived. No nation of weak and inferior stock has ever risen from savagery. Rome, for example, bred in the beginning a sturdy race of warriors, who were careless of luxury and pleasure, and were kept in the best physical condition; and so Rome conquered the world. But, through ceaseless wars and revolutions, many of the bravest and best of the Romans were killed off, and left few or no descendants. Instead, it began to be the weak and unfit who left offspring, in direct contradiction to that great law of Nature which says that, for progress, breeding shall be from the best. As a result, the inevitable happened: progress ceased and the nation declined, because it no longer produced men.

It is quality, rather than numbers that makes a race a nation, strong and enduring.

LAW OF SURVIVAL OF THE FITTEST MODIFIED BY MODERN CIVILIZATION.

Our own ancestors, rude tribes of Northern Europe, were of superlative stock. Weakness and inferiority were not tolerated among them; for what place had these qualities in a life of constant struggle and foray? And so generation after generation bred from the best, until they reached a height of power and civilization never before equaled. But as civilization increased, many lived and bore children who in the old ruder days would have perished. In our own day and time the security of life and property, the increase in the comforts of life, better medical care, charity, and a host of other influences of civilization have brought it about that the inferior stock in all civilized nations is kept alive and given a chance to produce offspring as never before. More than this, too often the inferior and undesirable stocks and families produce the most children. Many scientists tell us that all civilized races are threatened with a deterioration in the quality of their stock, and that this deterioration, unless it is checked, will carry modern races over the downward path already trodden by Greece and Rome. More and more are we coming to see that among men, as among animals, the soundness of the stock must be the supreme consideration to which all others must yield. The man who so lives that his descendants after him start in life with a good heredity is living in accord with the laws of Nature; the most immoral of all immoral conduct is that which in any way tends to interfere with the quality of the stock of the race.

THE TRUE NOBILITY OF TRULY "GOOD" BIRTH.

The soldier who lays down his life for his country is indeed doing a noble and praiseworthy act, but it is a far supremer and nobler patriotism so to live that those who come after us may be sound in body and mind and fitted for the work of the world. The

reformer, the inventor, contribute to the progress of mankind, but their contributions must in the long run fade into insignificance when compared with the additions made to human happiness and progress by those who have kept their racial stock pure and sound. It ought to be almost a religion to live, not for ourselves, but for the race. Good birth—not the so-called "good birth" given by riches or famous ancestry, but that far greater thing which Nature means by good birth,—is the most precious possession which we can bequeath to our children. Not merely for their own sake, though their welfare ought to be of supreme importance to us, but for the sake of the future of the race of which we are a part. It has been estimated that each of us who marries and leaves children will, if all these children marry, and if there be no intermarriage, be the ancestor of some two million people in the rather short space of six hundred years. Each of these descendants will bear in himself some fraction of our bodily and mental traits; the sort of life we lead here and now will have its influence on these remote descendants of ours.

THE RESPONSIBILITY OF REPRODUCTION.

Or, if this is too remote to appeal to the imagination, let us come nearer. Consider the children of the next generation for whom we are responsible, our own immediate offspring, whose traits are our traits, and whose woe or welfare we can see with our own eyes. Surely no one is so base as deliberately to condemn his own children to a life of unhappiness and inefficiency. The trouble is that many people do not realize that things they do thoughtlessly may wreck the happiness of their children, and may help on, though ever so little, the process of decay and deterioration of the racial stock. Every one should have some knowledge of the things which help and hinder the efficient transmission of life, for instinct alone without instruction is

not always a safe guide in these matters. What, then, are some of the important factors to be considered, if one is to do his full duty by his descendants and by the race of which he is a part?

THE FUNDAMENTAL RULE OF MORALITY IN SEXUAL MATTERS.

In the first place, it is evident that it is the duty of every one to keep himself in as good physical condition as possible. Weak parents usually have weak children. The first duty which we owe to posterity is to live in accordance with the fundamental laws of health. Important and basal though this factor is, we cannot consider it at length here, but must pass on to the consideration of the dangers growing out of the misuse of the reproductive organs. These dangers too often expend their full force, not on the guilty individual, but on his innocent children, and so are among the greatest factors in producing decay of the stock.

There is no one who is not familiar with the rule to be followed here; it is to refrain absolutely from all excitation of the reproductive organs, either when one is alone or is in company with the other sex, until marriage. We all know this rule, but not every one realizes the reason for it, or its importance.

REASONS FOR THIS RULE.

First of all, it cannot be too strongly stressed that any use of the sexual power in any way is dangerous to the growing and undeveloped organism. We have said that in man the power to transmit life develops only at the time of rapid change of the child into youth. Now this is a time of very rapid growth and change, and in order that the changes may be successfully completed, that the boy may come to full manhood and the girl to full womanhood, all the energy which can be produced is needed. Excitation of the reproductive organs, involving as it does a great strain on the

resources of the individual's energy, is, therefore, especially to be avoided in this period of growth. This is especially true in the case of the male, for the fertilizing element apparently—though we do not know how—is very important in helping on the changes which transform the boy into the man, so that any loss of this element at this time stunts the individual physically and mentally. In the countries where marriages between children are common and the reproductive power is used during these developing years, cases of injury to the individual frequently result; and it is well known that the children of these premature marriages are likely to be weak and unfit. It is utterly false that any use of the reproductive organs is good for the health of the growing boy or girl. On the contrary, indulgence never does such harm to the organism as at the time when those great losses of energy and that lack of interest in other things which it causes may cause a failure to complete aright those last stages of mental and physical growth. The time of youth is a time when those interests and ideals which will afterwards be so powerful are being developed. Excessive preoccupation at this time with the sexual organs tends to narrow the mind at the very time when it should be broadening out into communion with all things in the universe.

But perhaps worst of all, at this time of growth, is the excitation of the reproductive organs in those unnatural ways that bring the habit of self-abuse, though such practices cannot cause the sexual diseases mentioned later, the very fact that they are unnatural tends to a loss of self-respect, and may bring on nervous diseases and upset the whole adjustment of the individual to his surroundings. And, furthermore, such practices tend to weaken the physical condition, so that any sort of supremacy in athletics for the boy or any condition of robust health for the girl is likely to be prevented. Nor does self-abuse merely harm the indi-

vidual, but, like all other improper indulgences of the sex-function, it helps on the decay of the stock also. It does this principally by upsetting the nervous system; and nervous diseases in the parents always tend to be inherited by the offspring in some form or other, perhaps in the graver tendency to insanity.

DISEASE RESULTING FROM SEXUAL IMMORALITY.

And now we must consider for a moment another of the dangers which result from a wrong use of the reproductive organs. It is this: some of the most terrible diseases in the world are the result of immoral relations with diseased persons of the other sex. It is impossible for any one who leads a loose and immoral life to avoid the danger of such infection from others, and it is very seldom that the immoral man or woman does not at some time suffer from one of these diseases.

The harm done by these diseases to the individuals who contract them and to their children cannot be estimated. The most common of these diseases, gonorrhea, is often treated lightly; but the testimony of physicians is unanimously against the assumption that it is not gravely dangerous. Although its external signs may disappear in a short time, this is not a guarantee that the patient is cured of the disease. If he marries, he may transmit the poison to his innocent wife, and from her in turn the poison may affect the child at birth. For the wife, such an infection may mean a life-long invalidism, the loss of the power to bear children, or even death. And worse yet is the harm worked by the poison if the children are infected. In proof we need only say that almost one-third of the cases of blindness dating from birth are known to be due to this infection.

The other of the diseases is less common, but it is even more terrible in its effects, for it is the only disease which can be inherited in its full power. Children of consumptive parents, for example, are not born

consumptive; they merely inherit a tendency to the disease that may be overcome with care; but children of syphilitic parents may inherit the dread disease in its full vigor, so that it stunts body and mind, and forever unfits them to become useful citizens. Warped and twisted physically and mentally, such innocent children are paying to the full the price of the sins of their parents. For the individual who contracts the disease, a long and tedious process of cure is necessary, and it is always impossible to say that the disease will not break out again, even after years have passed, in the form of an incurable disease which destroys mind and body.

These diseases are far more common than most diseases, such as consumption, which we take great pains to avoid. They are so common among those who lead habitually immoral lives that one single indulgence in improper relations with the other sex on the part of a boy or girl may blast the life of the thoughtless trespasser and that of his children after him. The girl who is attracted by a man with a reputation for "sowing his wild oats" should realize the danger of marrying a man tainted by sexual disease. The reputed "wildness" of such men may give to them the glamour of romance, but a girl should think well of all that is involved, not of the consequences to herself only, but to her innocent children also. She should remember that the man who is known to be immoral is rarely free from such disease, or from the possibility of contracting it. However much she may love a man, no girl has a right to take a step which may involve, not only herself, but innocent children, in life-long misery.

One thing more; it is important to know that the most terrible of these diseases passes through a period when it may be contracted, not only through immoral relations with an infected person, but in other ways that involve contact, such as kissing, the use of the

same towels or of the same drinking glasses. For this reason it is always dangerous to use public toilet facilities, for they may have been used by infected persons, and the germs may be transmitted to the innocent users.

For one who has contracted sexual disease to think of marriage until assured by a reputable physician that he is absolutely cured, is a worse offense than almost any one which is recognized by the law as criminal. For it is not the life of a single person that is tainted; it is impossible to see how far the consequences of such an action may extend. For just as the greatest gift which can be passed on to one's children is the gift of good heredity, so the greatest curse is the curse of heredity which is tainted as a result of immoral conduct. Surely parents who have brought children into the world tainted with such disease can have no claim to honor from them, for the children were wronged before they were born. The supreme selfishness of one who would risk all for a moment's indulgence should make the guilty one an outcast from all decent companies of men.

Such considerations as these should make it evident that the only safe rule, as well as the only moral rule, is abstinence from all forms of use of the reproductive function until marriage. We have said that, during the period of growth, any form of indulgence is harmful, even though no direct disease is contracted, and that habits of unnatural satisfaction are the worst of all kinds of indulgence. But if all these considerations are not sufficient, there is always the terrible danger of disease. One single act of self-indulgence with the other sex, may wreck the happiness of the individual and of his children after him. All such conduct may well be ranked as the supremest immorality, for it is in direct violation of that fundamental law of Nature which makes all else yield to the improvement of the racial and family stock. For everywhere, as we have

seen, the worst penalty falls on the innocent, and not on the guilty.

HYGIENIC CARE OF THE ORGANS OF REPRODUCTION.

And now let us turn from this dark side of the picture and consider a few practical suggestions for the welfare of the reproductive organs. This is by no means a complicated matter. We have already spoken of the first great principle: abstinence from all forms of excitation of the organs until maturity brings marriage. Add to that cleanliness, and the field is fairly well covered. Cases of disease of the reproductive organs in young people who lead regular and moral lives are so rare as to be left practically out of consideration. But, since the time of youth brings such rapid changes, anxiety and fears as to the condition of these organs often arise, just because of ignorance of what changes ought normally to occur. It may be well then to take up a few points more in detail.

HINTS TO BOYS.

And, first of all, there are a few things which boys at this critical age ought to know. One common anxiety at this age is over the occurrence at night of emissions of fluid, often accompanied by dreams. Such experiences are often regarded as signs of weakness or disease. Such a construction, however, is by no means necessarily to be placed on them, for every normal young man has such experiences at intervals which depend on individual characteristics. Too great frequency of such experiences is of course to be avoided, but what constitutes too great frequency is a purely relative matter. Such fears are often made use of by quacks, who send out pamphlets and other sensational literature describing the most harmless individual peculiarities as marks of dread disease. It is very important to remember that absolutely no attention should be paid to such literature. No reputable

physician ever advertises, or contributes in any way to such material. Investigations have shown that without exception the authors of such literature are unscrupulous and dishonest persons, who coin money from the ignorant fears of youth, by frightening them about what are really normal experiences and symptoms.

And, for the boy who has been so unfortunate as to fall into bad habits, the drugs and appliances advertised by such persons are worse than useless, and often make matters worse. The method of cure for such bad habits, or for too frequent experiences at night, is not by the use of drugs at all. A few simple rules will help more than all the drugs ever advertised. In the first place, stay in the open air and exercise all you can. It often happens that defective bodily condition is the basis of the hold which such habits have on the individual. By a life in the open air, and plenty of exercise, the bodily condition is built up, and at the same time the mind is occupied with cleaner and better things. Avoid dwelling on impure thoughts and suggestive material. Get an interest in something; in athletics, in studies, in anything that will keep the mind occupied with healthy thoughts, in healthy ways. Do not stay too much alone. Solitude may breed morbid and impure thoughts. Do not stay in bed after you wake in the morning. Sleep in a bed rather too hard than too soft, in a well aired room and with just sufficient bed-clothing to keep warm. Bathe the reproductive organs in cold water before retiring. And, above all, avoid the companionship of those whom you know to be addicted to this vice. Feelings of fear and helplessness about such a condition are to be avoided. Nature has great reconstructive powers, and, in the majority of cases, a return to normal life is possible without permanent injury, if the habit has not been carried too far. If one's own efforts are insufficient, the advice of a physician should be frankly

sought. But never—this point cannot be too much emphasized—seek the advice of a physician who advertises, whether in a newspaper or by circulars. So also any one who has contracted, or thinks he has contracted, any form of sexual disease, neglects it with the gravest danger; even more dangerous may it prove to use any cures advertised in newspapers or circulars. The only safe course is to visit a physician in good and regular standing, and to follow his advice to the letter.

As for the average healthy young man who has no bad habits, he need only pay sufficient attention to his reproductive organs to insure cleanliness. For the rest, he may trust that Nature will bring about all necessary changes and developments, if left to take her own course. No form of excitation of the organs, let it be repeated again, is necessary for health; and any form of such excitation is dangerous.

HINTS TO GIRLS.

The girl who is passing through the changes which lead to womanhood, should remember a few important things. We have already seen the meaning of the periodic changes which set her life to a new rhythm as the months pass. They mean that she is now at the beginning of that period when she can do her part to keep alight the torch of life upon the earth. This is the highest and the most sacred function of her womanhood, and all other things should give way in order that these changes may be safely completed. During the first few years of change, until the new rhythm gets well established, the greatest care should be taken that all goes well. Too often considerations of false modesty keep a girl at school or on a round of social duties at a time when rest would be far better. School work, social duties, all other things, must be considered as very minor matters compared with the safe establishment of the new function. To neglect this often means

to risk future health and even the possibility of motherhood. Rest, then, for two or three days in the month, when possible, at least until the new powers are fully mature, is the first consideration. There may be a few cases where this rest is not needed, but there can be no doubt that they are in the minority. Further, any excitement or shock, physical or mental, should be avoided during these few days. The physical shock and congestion caused by cold baths, local cold applications, wet feet, and the like, is especially to be shunned. On the other hand, a warm bath, at least with a sponge, may usually be taken.

It is upon the girl that changes normal in youth fall with most shock, just because she is reared too often in ignorance of the vital truths of reproduction. But a few simple precautions, like those mentioned above, will usually be sufficient, for here again Nature is to be trusted. The normal girl turns at this time naturally to her mother for counsel and advice, which should be freely given. Many perils lie in wait for the uninstructed girl; no girl should be allowed to reach her youth without suitable instruction. Ignorance is no safeguard, but is a positive danger. Were there no other considerations, the terrible horrors of disease alone are sufficient reason for telling to every girl the plain truth.

But there is another danger against which the girl must guard. The age of youth or adolescence is the age of sentimental friendships with boys. And too many girls, to make themselves pleasing, are tempted to allow boys certain personal liberties. These liberties seem harmless enough in themselves, but really may be very dangerous. For a moment of passion may sweep away all restraints, once the first boundaries are passed. There may be fascination in such little liberties, on both sides, but it must be remembered that they are never safe. Too often the passion of youth, once aroused, sweeps all before it. The girl owes it

A STREET CHARITY FAIR.—These little girls are selling candy and home-made goods, for the benefit of a hospital. The acquaintances made under such circumstances are not always desirable. Copyright by Underwood.

to the man whom she will some day marry and to the children that some day she will bear, to keep herself pure and to hold herself aloof even from the possibility of evil.

SUMMARY.

We have seen that Nature has developed more and more perfect methods of reproduction as life increases in complexity from species to species, until finally in man she has spent every effort that life may be efficient and safe. We have seen that for Nature a good sound stock is the most important thing in the world, and that nations rise and fall because their racial stock is good or bad. We have seen the dangers to the individual and to the race, which result from any misuse of the reproductive power with which we are intrusted. And, finally, we have seen how simple is the aid which Nature requires in order to bring these powers to full fruition. The reproductive organs, and, in a sense, the whole body, are only agents and guardians of the immortal germ-plasm within us, whose bearers we are, and which is the only permanent thing in Nature, surviving all the changes, from the beginning of life until now. Our attitude toward the germ-plasm is then the most important part of our morality, for it is this attitude that, more than any other factor, determines the future history of the race. To live for one's descendants, before marriage as well as after, is the supreme duty which Nature requires of us. To shirk that duty is the supreme act of selfishness; to face it and live in accordance with it, is to place one's self in line with the great forces which alone have made possible any progress up from the simplest forms of life to the height on which civilized man now stands.

CHAPTER IV.

Child Labor and Morality.

CHILD labor, as it exists today in the United States, is fundamentally immoral, because it is established and maintained for cheapness, not for child nurture. This is readily seen by every one in extreme cases, such as the employment in Georgia cotton mills of little girls nine years old, sixty-six hours a week, eleven hours a day; or the presence in Pennsylvania glass works of boys fourteen years old, at two o'clock in the morning (the law of the State expressly permitting them to work eight hours at night), or the work in West Virginia of twelve-years-old boys all the year round in coal mines underground.

All these cruelties are perfectly legal in the States in which they occur. They obviously do not present themselves as cruelties to the employers or to the legislators in those States. On the contrary, they appear to those men as integral and necessary incidents of industry, and are thus described, year after year, when bills are introduced for the purpose of forbidding such exploitation of boys and girls.

To the civilized world, however, these conditions are abhorrent because they clearly entail the ruin of the next generation of workers, aside from inflicting intolerable hardships upon children today. To no human intelligence could these forms of employment appear to be arranged for the benefit of the children concerned. In them the paramount importance of cheapness at the moment to the employer and the utter disregard of child nurture are not obscured by any mitigating influence of public opinion or by any restraint of statutory enactment.

BREAKER BOYS.—A fair sample of the boys who spend long hours underground in coal mines.

What we fail to see so clearly, however, is that the same principle of evil vitiates all child labor, even where the element of spectacular cruelty is absent, and where there is no visible suffering.

The very phrase, *child labor,* would tell the story, if we were not dulled to its significance by sheer habit. This appears clearly when we contrast the work arranged by the school for the benefit of the boy or girl with the labor demanded of the same child a fortnight later by the employer for his own profit. In school the usual hours for boys and girls of fourteen vary from five, where there is no manual training, to seven in classes in which laboratory work or manual training give variety to the program and enable the children to bear the strain of longer school hours. How mad would a school seem to us all which offered such hours as are regularly experienced by boys in the Pennsylvania glass works, who work one week by night and the next week by day!

The shortest working day established in the most enlightened States for children fourteen years of age engaged at labor for wages, consists of eight hours, and not even there is provision made for variety in the interest of the children's health or intelligence. Very few States have this limit, and they do not apply it to all wage-earning employments of children. Thus, in New York State, although the factory day is restricted to the time between eight in the morning and five in the afternoon, children in stores and many other places may work nine hours a day, fifty-four hours a week, and this working day may be distributed over the period between seven in the morning and seven at night. No cotton mill in the United States is conducted on an eight-hour schedule, and in no State dominated by the cotton industry is there an eight-hour law, even for very young children. From eight hours in a day and forty-eight in a week, the legal working hours of children rise to eleven in a day and sixty-six

in a week. And the lower the age limit, the longer may be the working day, the lowest age at which children may work and the longest legal day and week being found together in Georgia.

Thus amazingly do the conditions of industry differ from the conditions of school! In school the children are the center of thought and care. In industry they are wholly subordinate to the creation of profit for others. They are employed because their labor is momentarily cheap for their employer, and for no other reason.*

On the day when John leaves school, his relation to society is reversed. Until that day, he has been the center of the two institutions to which children are chiefly related, his family and his school. After that day John is one item in a vast, disorderly congeries of activities, the animating motive of which is the production of financial profit for persons holding no other relation to John. A concrete example of this transition occurred when a group of boys in a Pennsylvania glass manufacturing town left school to go to work. On the hot September afternoon, when I watched them working, they were tired, dirty, profane, obscene, longing anxiously for the close of their turn so that they might go to the nearest saloon for drinks of cool beer. The work was carrying glass crucifixes from the furnace to the annealing-chambers. The boys were of Polish Catholic families. The principal stockholders in the company employing these boys are Englishmen, living in England, who never visit the works.

To this fundamentally unworthy relation of the children to their work, and to industry, and to society as a whole, all the incidental evils of child labor are due.

* For the community which permits it, the labor of children is immeasurably costly. The community pays for the maintenance of the prisons, reformatories, refuges, clinics, hospitals, sanatoria, etc., used for the partial restoration of the human wreckage due to the evils of child labor. See the recent poem of Charlotte Perkins Gilman, entitled "The Slum Child."

DANGER TO CHILDREN'S MORALS.

For convenience, the dangers to the children's morals attending their labor as we have it today may be considered under four heads, according as the work is in itself injurious, or as it exposes children to contact with evil patrons, although the particular act required of a child by his direct employer may not be in itself injurious in its character. Or the fellow employees, from whose hurtful companionship a working child cannot escape, may render an employment harmful which is not intrinsically so. Finally, and most universally to be feared, the gravest of all dangers may lie in the nature of childhood itself.

It is the aim of this chapter to state briefly some observations which have been made in regard to each of these dangers, and then to consider them in relation to the possible moral advantages derivable from work organized with the intention of benefiting the children employed.

WORK INJURIOUS IN ITSELF.

For a child of any intelligence whatever, it cannot fail to be harmful to spend several hours a day pasting labels which he knows are intended to deceive the purchaser of the goods. Equally bad must be the effect of selling goods known to be of short weight or measure, or preparing matter known to be intended for use as an adulterant. Yet children are employed in all these intrinsically injurious, anti-social occupations, and no child-labor law has been proposed for the purpose of stopping such employment, unless those vague general provisions are to be so regarded which are found in the penal codes of some States, to the effect that a child should not be employed at any occupation "which may injure its morals." No such provision is enforced against the employments named.

Although a number of States prohibit employment of young children in places of amusement where liquors

are sold, boys are very commonly employed in hotels, where carrying liquor to patrons is a regular part of their work, and where these boys commonly drink the dregs, to the great injury of health, intelligence and morals. A sub-normal Italian boy, on reaching his sixteenth birthday, left school to find employment in mopping beer tables in a beer hall. He had been detained in school by the New York law requiring that children must, if they leave school previous to the sixteenth birthday, have finished the work of the fifth grade of the public schools. His native intelligence was permanently inadequate to these modest demands upon it, and he was saved in this way, by his infirmity, from being exposed, on his fourteenth birthday, to the dregs-drinking habit in a place where the most poisonous, because cheapest, drinks were sold to immigrant workingmen. In many States boys may be thus employed without any restriction whatever.

EXPOSURE TO CONTACT WITH IMMORAL PATRONS AND FELLOW SERVANTS.

The employments intrinsically immoral, or by their nature tempting to form habits destructive to the children's morals, involve probably a smaller number than any one of the three categories of occupations which hurt children by reason of things incidental to the work.

Far larger is the number exposed to moral injury by contact with wicked persons acting as indirect employers, as when young girls are sent by dressmakers and milliners to disorderly houses, to deliver goods to women of bad character. Boys employed by retail merchants as helpers to drivers of delivery wagons incidentally carry goods from the wagon to the doors of disreputable places. The grocer's boy, the butcher's boy, the milkman's boy, and the boy who delivers newspapers to subscribers at their homes, all go, in the day's work, to brothels as regularly as to decent

houses. No child in such employment remains ignorant of the character of the customers. While waiting for change to be made, or for goods to be returned, the beginnings of acquaintance are formed, and visits compulsorily begun as part of the children's wage-earning, are often voluntarily continued to the lifelong injury of the boys and girls.

From this poisonous contact, telegraph and messenger boys suffer most severely of all the young workers. There is clearly no wrong in delivering a message or package of harmless import. Yet the revelations of the National Child Labor Committee, as to the experiences of boys in this service in a number of cities, cannot be printed or mailed, so horrifying are they. The reports of their investigations when made by agents of the Committee, verbally, to the appropriate Committees of the New York Legislature, resulted in the immediate passage, without opposition, of a statute forbidding such employment of minors (below the age of twenty-one years) between the hours of ten at night and five in the morning. Boys under the age of sixteen years were already forbidden employment in this service after seven at night.

The revolting nature of the facts, however, makes it difficult to enlighten the public as to the need of such legislation in all the States, and, in consequence, the needed prohibitive bills failed outright in Rhode Island, and were reduced to cover only boys under sixteen years and eighteen years, in several other States, during the recent sessions of the legislatures.

While it is true that part of the most sensational experience of the boys in this service occurs after ten o'clock at night, and statutes like that of New York are, therefore, needed in all the States, it is also true that all their work, both by day and by night, is bad for the boys. It gives them no skill worth having. It occurs irregularly, with constantly recurring periods of idleness during which groups of boys idly waiting

for their next assignments spend their time in gossip, where the tone is commonly determined by the most enterprising boy, the one who is, therefore, the most instructed in the evil of the city. "The wise guy" is at once the admiration and the undoing of his young colleagues.

The National Child Labor Committee has found agents of messenger companies who have, on their own account, employed in peddling cocaine and morphine, boys whom the company had placed under their control, the boys knowing perfectly well from the nature of the instructions given them, that the trade was illegal. In cities as far apart as Providence, Rhode Island, and Seattle, Washington, the writer has been cognizant of successful prosecutions of agents of messenger companies responsible for sales of these drugs made through boys employed by the company. But the prosecution was in neither case based on the moral injury done to the boy, but on the illegal sale of the drug, irrespective of the evil wrought upon the character of a child in the achievement of the sale.

Boys employed in this service may justly be said to suffer all the moral ills of child labor. They know that a large part of the errands on which they are sent (such as buying liquors and drugs for prostitutes) are wicked errands; and that a part at least of the messages which they carry should never be transmitted. Their work forces them into contact with the worst people in the city; it trains them in habits of desultory waiting for something to turn up; it incapacitates them for sustained attention or effort, an injury irreparable by any effort of their own.

Another employment, harmless enough to adults, but for children morally dangerous, by reason of the contact which it involves, is selling newspapers in city streets. Selling a newspaper is obviously not, in itself, an injurious act. Indeed, there is reason to hope that such selling may, in the near future, be reserved for

men convalescent from tuberculosis, who peculiarly need an occupation keeping them in the open air, yet requiring neither long hours nor violent physical exertion. Such a substitution would register a distinct moral gain in any community which enforced it. It would reinforce the family tie, and the obligation of school attendance, among boys freed from the temptations which attend the life of a newsboy. It would, therefore, tend to diminish the supply of recruits to the army of young offenders due to moral strain in childhood.

This line of attack upon the newsboy problem seems vastly more hopeful than the attempts hitherto made to license the children and supervise their life and work while subjecting them to the temptations which beset young street merchants.

For many years, the City of New York has absolutely banished girls under sixteen years of age from the street trades. More recently it has forbidden street selling by boys under the age of ten years, and has licensed those between ten and fourteen years on condition of their satisfactory school work, and their obedience to the requirement that they must wear a badge while selling, and must not work after ten at night. The law has not been well enforced, either by the school authorities or by the uniformed force, to whom it has been jointly intrusted. But if it were perfectly enforced, it could not abolish the dangers for young boys which inhere in this work. Its irregularity is bad for their school attendance. Its lack of hourly personal supervision by a responsible adult places upon a young boy a task of self-direction beyond his capacity. The command of funds, the amount of which from day to day no one but the newsboy himself knows, constitutes a strong, recurring temptation to squander money. If he merely spends his irregular and precarious earnings in visiting picture shows, his freedom to do so without parental consent is bad. Corre-

spondingly worse is his irresponsible position when the proceeds of his activity go for cigarettes, drinks, unwholesome food, gambling and obscene literature.

All who know newsboys agree that these expenditures are characteristic of them. The astounding prevalence of venereal disease among them is doubtless due largely to their occupation, which leads them to frequent saloons, brothels and low shows in search of customers and brings them into forced acquaintance with the most degraded and corrupting patrons of both sexes.

Almost as varied in its menace to the moral nature, is the employment of little girls in department stores. Sarah, at her fourteenth birthday, having accomplished the minimum required curriculum (unfortified by any of that inculcated morality with which the schools of France and Japan are experimenting), goes from her meager tenement home and her troop of little brothers and sisters into a vast and bewildering emporium. Every arrangement of the modern store is calculated with the utmost skill to arouse desire. "Quick Sales" are the goal of the merchant. The windows are dressed to serve as magnets strong enough to draw indifferent passers bodily into the store. Bargains are exposed solely to tempt customers to buy. Shoppers, arrayed beyond the utmost standard of that "teacher" who has hitherto incarnated Sarah's ideal "lady" set an example of personal display. If Sarah is in the toy department, here are supplies an hundredfold for every little sister and brother. Often Sarah steals on her first day in the store. Her theft is usually appealingly petty and domestic, a ten-cent doll, a yard of hair ribbon a pocket knife, any trifle out of the bewildering, intoxicating show arranged for purposes of temptation.

Or, if the sophistication of the city streets has safeguarded Sarah against the initial sin of pilfering, there is the girl-hunter of the white-slave traffic, on the look-

out for innocent ignorance. Later on comes the requirement of the store that its employees shall be presentably dressed on a wage insufficient, in the case of the newer, younger ones, for decent lodging and sufficient food. So long as her family ekes out her subnormal wage, this temptation can be resisted, but if there is no family, or if it makes demands upon Sarah, instead of contributing to her support, the week end dishonorably spent with some prosperous male customer of the store may readily supplement the honest work of six days.

Innocence, in the sense of ignorance of evil, is impossible to the youngest working girl. The language of her contemporaries and the action of her seniors leave her no illusions.

If the personal Devil plotting to capture souls were on the earth today, according to the mediæval concept of him, he could hardly devise a greater variety of traps for childish spirits than await the little schoolgirls who, every year, leave the schools of the great cities at their fourteenth birthday to enter the department stores.

CHILDHOOD A DISQUALIFICATION.

There is no more respected servant of the government than the letter carrier. We all welcome him at our door; we await his arrival with impatience if he is late. We intrust to his care with confidence precious goods and sacred tidings. We hasten his coming by means of special delivery stamps, and we secure his extra caution in our behalf by registering our letters and packages. His employment we recognize as an entirely worthy one. It is, however, an employment for which childhood is a disqualification. It calls for qualities in the carrier which are not reasonably to be expected of young boys.

Yet, because Congress has a fixed remuneration for the delivery of special and registered mail at a rate

unsatisfactory (in small places where such mail is only occasional) to the uniformed carriers and the rural free delivery drivers, it is a common practice of local postmasters in many parts of the country to intrust this task to young boys. Precisely those letters which call for the greatest care or speed are intrusted to the lowest bidder, the cheapest child at hand.

A practical result of this policy of the Federal government, is the incarceration at the present time, in the United States Training School, in the District of Columbia, of a twelve-years-old boy (sent hither in the care of a policeman, from Texas, a thousand miles from his mother), to serve a sentence of five years—one year for each of five dollars which he took from a registered letter intrusted to him for delivery before Christmas, 1910, at the time of all the year when twelve-year-old boys most long for money to spend.

What will our great-grandchildren say of the morals of our generation in which this thing happens? Yet the government is merely doing in these cases what industry does in all cases when not deterred by penal statutes—subjecting young children to moral overstrain, subordinating childhood to cheapness.

CONCEIVABLE MORAL BENEFITS FROM CHILD LABOR.

A picturesque example of possible advantages to children from employment in industry is afforded by berry-picking. As conducted under the padrone system in New York State and in Maryland, berry-picking today means for an army of young children, over-fatigue, irregular food and sleep, personal dirtiness of body and clothes, overcrowding in bad shacks, indecency, obscenity and the suspension of all amenities of family life of every kind whatsoever. But berry-picking arranged with an eye to the good of the children might, under proper supervision, in wholesome camps, with work five or six hours a day and rest during the exhausting heat, afford to multitudes of older school

children during vacation the happiest and healthiest weeks of their year. The contrast between what is and what might be in the berry-picking industry is, perhaps, as severe an indictment of the fundamental immorality of our industrial chaos as any that can be cited. But this industry offers hope and cheer. When our great-grandchildren, departing from the ways of us, their sordid ancestors, see its possibilities and regenerate this promising field of work, they will have entered upon a task of making all industry wholesome and righteous, not for the children only, but for the whole of society.

CHAPTER V.

Health, Hygiene, and Morality.

"I AM not doing it for my health," says the man on the street when he meets difficulties. "We must beat the Red-coats, or Mollie Stark's a widow," exclaimed General Stark on the eve of the battle of Bennington. "No, my boy, I must be last; that's the way at sea," said the captain to the pleading boy in the well-known picture of the sinking ship. Such utterances are representative of the varied form in which men in all walks of life more or less clearly express the well accepted truth, that there are times when health, and even life itself, must be sacrificed unhesitatingly to the command of duty. The call of duty, the voice of conscience, admits no question, no arguments, it has regard to no conditions. It is always inexorable in its form, "Do right though the heavens fall," a categorical imperative, as the philosopher Kant expressed it.

HEALTH A CONDITION OF MORALITY.

Yet, while in case of a real conflict between hygiene and morals there can be no question that hygiene must yield, really such conflict rarely occurs; on the contrary, health is a condition of morality in a very deep and vital sense. Not only does the strength of one's will depend largely upon the conditions of one's health, but also, it is difficult in conditions of extreme fatigue and ill health to see what is right, and hygiene is the handmaid of morals in showing what is right. Usually, if one does an hygienic act, one performs a moral act, while on the other hand, an unhygienic act

is wrong, and, in a very important sense, illness is a crime. Thus hygiene and ethics are closely connected and, in a large part, the field of the two is common.

THE HARMONY OF ETHICS AND HYGIENE.

In another important matter hygiene and ethics are distinctly in harmony. Both are positive rather than negative. Christian ethics does not so much forbid wrong doing, as demand right doing. As Robert Louis Stevenson expresses it, "According to Christ we are not damned for doing wrong, but for not doing right." It is the same with modern hygiene; it is no longer content with the mere attempt to avoid disease; it demands, first of all, the development of habits of health that shall be prophylactic against disease. So far as personal hygiene is concerned this is true both in physical and mental hygiene; the aim is the development of habits of health in the broadest sense of the term,—habits of exercise, habits of work and rest, habits of sleep, habits of digestion, habits of secretion and excretion, and habits of nervous discharge in all forms, from the reflexes of the sympathetic nervous system to those of the brain correlated with the association processes of thought. Even in the prevention of contagious disease we are getting more and more to see the truth of this. Pathogenic germs are always with us. We are inevitably exposed to them; but modern medicine teaches that the important thing is to keep up the health level, and then we are protected by the resistance which nature has provided in the blood and lymph. Thus the dominant characteristic of modern hygiene like that of modern ethics is largely its positive teaching. The key words of modern ethics and of modern hygiene are activity, one's own experience, training, and it is now generally conceded that the proper time for practically applying the laws of hygiene, is during the years of childhood and youth. Let us consider this in detail.

ENVIRONMENT, A FACTOR IN DETERMINING BEHAVIOR.

It is after all largely what the biologists call environment that determines a youth's behavior. Or, to explain this general term, the concrete situations in which a youth is placed determine the youth's conduct. Now the forces of evil sometimes seem wiser in their generation than the children of light. Apparently they understand better the psychology of behavior. Following their method you can in large degree determine conduct by environment. If you fill a city with saloons, brothels, low dance houses, and the like, and crowd the children in unsanitary tenements and repress all forms of legitimate activity, the result is bound to be misconduct and crime. On the other hand, fill your city with playgrounds, with opportunities for legitimate and healthful activity in manual work and reading, with art galleries, and places of innocent amusement, and the result is likely to be, not only praiseworthy behavior, but the development of habits of health and wholesome interests. The psychology of it is, that all such wholesome interests,—interests in play, in manual work, in art, in literature, and the like, are means of self-control. We assume that the individual has the good will, desires to resist evil and do right; and, if so, every wholesome interest is a possible means of self-control; and they are best protected and best able to resist temptation who have most of these higher interests. The knowledge that comes from instruction may keep a youth from wrong doing, but wholesome interests are still better and more healthful. Chesterton has this in mind when he says, "A young man may keep himself from vice by continually thinking of disease. He may keep himself from it also by continually thinking of the Virgin Mary. There may be question about which method is the more reasonable, or even about which is the more efficient. But surely there can be no question about which is the more wholesome." Take, for

example, the social evil. We hear a great deal about the need of instruction both from the hygienists and the moralists. And this undoubtedly is of great importance. We have probably hardly realized the great significance of instruction of the right kind in this subject; but here too the prime consideration is training. Let us not forget that after all we must depend upon individual self-control, and moral self-control depends largely upon one's permanent interests in what is wholesome—interests in sport, in work, in social activity, in public life, in charity, in science, history, literature, art, industry, invention, and even in the fads and fancies of life—and individual interest comes only from an environment that gives opportunity for such legitimate activities. Here is a part of the field of human life where hygiene and ethics merge, and where the doctrines of the one shade into the teachings of the other. Of the opportunities that hygiene offers for training, something may be said later. For the present we have to consider the significance of another word characteristic of modern ethics.

ACTION THE WATCHWORD OF ETHICS.

Often perhaps loosely and inadequately, and even sometimes rashly, but nevertheless clearly, a new ideal has prevailed and *action* has become the watchword of modern ethics. In his estimate of William James in the Harvard Phi Beta Kappa address of 1911, Prof. Royce has described the current ethical maxims in this country at the present time as follows:

"The ethical maxims that most readily meet the popular demand for guidance in such a country, and at such a time, are maxims that combine attractive vagueness with an equally winning pungency. They must seem obviously practical; but must not appear excessively rigorous. They must arouse a large enthusiasm for action, without baffling us with the sense of restraint, or of wearisome self-control. They must

not call for extended reflection. Despite their vagueness, they must not appear abstract, nor yet hard to grasp. The wayfaring man, though a fool, must be sure that he at least will not err in applying our moral law. Moral blunders must be natural only to opponents, not to ourselves. We must be self-confident. Moreover our moral law must have an athletic sound. Its first office is to make us 'good sports.' Only upon such a law can we meditate day and night, in case the 'game' leaves us indeed any time for meditation at all. Nevertheless these popular maxims will of course not be meant as mere expressions of blind impulse. On the contrary, they will appeal to highly intelligent minds, but to minds anxious for relief from the responsibility of being too thoughtful. In order to be easily popular, they must be maxims that stir the heart, not precisely indeed like the sound of a trumpet, but more like the call of the horn of an automobile. You all have in mind the watchwords that express some of the popular ethical counsels thus suggested. One of these watchwords has of late enabled us to abbreviate a well-known and surely a highly intelligent maxim, to something that is today used almost as a mere interjection. It is the watchword 'Efficiency!' Another expression of the same motive takes shape in the equally familiar advice 'Play the game.' Now I do not mean to make light of the real significance of just such moral maxims. . . . The true value of these maxims lies for us in three of their characteristic features: First, they give us counsel that is in any case opposed to sloth; and sloth, on every level of our development, remains one of the most treacherous and mortal enemies of the moral will; secondly, they teach us to avoid the dangers to which the souls of Hamlet's type fall a prey; that is, they discourage the spirit that reflectively divides the inner self, and that leaves it divided; they warn us that the divided self is indeed, unless it

can heal its deadly wound, by fitting action, a lost soul; and thirdly, they emphasize courage; and courage—not, to be sure, so much the courage that faces one's rivals in the market place, or one's foes on the battle field, as the courage that fits us to meet our true spiritual enemies—the courage that arises anew from despair and that undertakes, despite all tribulations, to overcome the world,—such courage is one of the central treasures of the moral life."

Thus the modern ethical point of view is in a certain sense pragmatic, i. e., its keynote is utility and action. So emphatically does it sound this note, and so thoroughly are modern men and youth inspired by it, that they are impatient of preaching and have little time for idealism. This is illustrated in many ways. Even the criticism of the modern movement for so-called efficiency, a word abhorrent to a certain class of broad and liberal scientific students, represents in a subtle way a higher form of this same ethical tendency, this reaction against mere talk. Of all this they are wearied unto death; and the talk about efficiency is the worst form of all. "Be ye doers of the word and not talkers only," is the maxim in all ranks from the lowest to the highest. With all this ethical movement of which the keynote is action, hygiene is profoundly in sympathy; for it also emphasizes work. Functional activity is one of the prime conditions of health. But hygiene contributes to this point of view something distinctly essential, and, when it does its perfect work, it will transform it into something higher, saner, and better; for hygiene shows that rest is necessary as well as work, and it points out that there are diseases of activity as well as normal modes of action. And it strongly suspects that much of the activity, even for noble ends today, is not the activity of abundant energy and health, but rather the restlessness of tired nerves. This restless energy and abnormal activity, often in some narrow line, sometimes

is seen even in the movement for hygiene itself, as well as in ethics.

SOME PSYCHOLOGICAL ASPECTS OF INSTRUCTION.

Hygiene would save the disciples of the modern ethics of activity from such narrowness of activity and from the disorders of activity. It would contribute a larger and freer point of view. It would contribute balance, regularity, and substitute orderly coordinated activity for what is frequently the disorder of mere movement. The ideal of action is fundamental in ethics and hygiene and is involved in the principles and methods of instruction, in both subjects. To appreciate its significance, we must turn aside for a few minutes to consider briefly some psychological aspects of instruction. We can understand what we can imitate. What can we imitate? Perception seems to be the essential condition of imitation, both in animals and man. Where animals seem to lack the power of imitation, it is their perception, rather than their instinct of imitation that is at fault. We must get an animal's attention and perception, or he will not imitate. Animals have perception along lines of their natural tendencies. Now, the fundamental inherited tendency is the instinct of activity; hence, it is natural that perception should be along the line of this tendency, or, in other words, perception is likely to be dominantly perception of activity. So it is with ourselves. We can imitate what we can perceive. This *a priori* inference is amply borne out by studies of children. The investigations of Professor Barnes, for example, have shown that in the case of young children, their special interest is in activity, in what can be done with things, in utility, what things are good for. It is the same in ourselves. We are interested in action, in moving objects, in what people are doing, in their movements rather than their talk. We can perceive action; action can be understood. In the

concrete problems of the schoolroom, action which gives opportunity for imitation, and hence can be understood, is of the greatest importance. Professor James in his *Talk to Teachers* has expressed this important truth with his usual clearness in the following passage:

"In the schoolroom, imitation and emulation play absolutely vital parts. Every teacher knows the advantage of having certain things performed by whole bands of children at a time. The teacher who meets with most success is the teacher whose own ways are the most imitable. A teacher should never try to make the pupils do a thing which she cannot do herself. 'Come and let me show you how' is an incomparably better stimulus than 'Go and do it as the book directs.' Children admire a teacher who has skill. What he does seems easy, and they wish to emulate it. It is useless for a dull and devitalized teacher to exhort her pupils to wake up and take an interest. She must first take one herself; then her example is effective as no exhortation can possibly be." *

THE FORCE OF EXAMPLE IN TEACHING.

This is the reason why the teacher who sets an example, who does things, has great advantage. What the teacher may *say,* is very likely not to fit the perception of the children; what the teacher *does,* they can easily understand. This perception of children for action, is simply a case of what is true in general. Primitive people, in like manner, have the same interest and perception and can easily understand action. A good illustration was recently furnished by the savage Moros in the Philippines. Captain Pershing, who had command of that province a few years ago, was distinctly a man of action; he did not talk but acted, surely, swiftly, justly, and inevitably. These savage Moros became peaceful under him; they under-

*James, William: Talks to Teachers on Psychology; and to Students on Some of Life's Ideals. N. Y., 1899. Pages 49-50.

stood him, appreciated him, and even made him one of their own number, giving him high rank and power of life and death. The same thing has been largely the explanation of hero worship in all ages. The hero has always been a man of action, and action can be understood by the people. No better example could be cited, perhaps, than that of Napoleon's soldiers. Plenty of evidence has been furnished of the hero worship of the French soldiers for the leader. Neither their own hardships and sufferings, nor even the defeat and overthrow of the leader could eradicate this feeling of adoration. In the terrible Russian campaign, unparalleled in modern history for its misery, when nearly half a million soldiers perished from cold, illness and the sword, or were taken prisoners by the Russians, the devotion of the soldiers to their leader remained undimmed and their confidence and trust in him unimpaired. We can have no doubt about this; for the testimony of Napoleon's enemies seems to be sufficient. Wilson, the English historian who accompanied the Russians in this campaign, writes as follows, as cited by Ropes in his life of Napoleon:

"The atmosphere seemed to be rarefied till it became quite crisp and brittle.

"The enemy, already afflicted by hunger, fatigue, sickness, and wounds, were ill prepared for this new, though always certain calamity. From this time, a state of feeling prevailed that denaturalized humanity—a general recklessness pervaded all—a callousness to every consideration but selfish momentary relief, with one honorable exception in favor of the French, who, when captive, could not be induced by any temptation, by any threats, by any privations, to cast reproach on their Emperor as the cause of their misfortunes and sufferings. It was 'the chance of war,' 'unavoidable difficulties,' and 'destiny,' but 'not the fault of Napoleon.'

"The famished, dying of hunger, refused food

rather than utter an injurious word against their chief to indulge and humor vindictive inquirers."

Napoleon was preëminently a man of action. The soldiers possessed in small degree the power that he had in large degree; they could imitate him; they could understand him.

Gen. Grant's power was somewhat the same in character. He was a silent man of action. How soon the soldiers learned to understand him is illustrated by his training of an unruly regiment in the early days of the Civil War. The following seems to be a trustworthy account condensed from a recent number of the *Boston Daily Globe:*

In 1861 General Grant was offered the position of Colonel of the twenty-first Illinois regiment, a position that had been refused by several men. According to the usual custom the new colonel was introduced to the regiment at a special meeting, which was addressed by Congressmen John A. Logan and John A. McClernand. After the eloquent speeches of these men, Mr. Logan presented the new commander, Col. U. S. Grant. The Colonel came forward from the back of the platform, wearing a civilian's coat because too poor to buy a uniform, and the contrast presented by the handsome Logan and the new colonel in his makeshift clothes was very striking. The soldiers called out, "Grant. Speech. Speech." Mr. Garland, in his life of Grant, describes as follows the scene that ensued: "He walked a step or two toward them, and the men became silent. They were accustomed to bombastic appeals and were eager to test his quality. At last he spoke, not loud but clear and calm, and with a peculiar quality and inflection which surprised and impressed every officer and gave the whole regimerit a new sensation. '*Men, go to your quarters.*'" This first order of General Grant in the civil war came like a thunderclap. The men recognized that they had a commander. That night he did make a speech. It

consisted of just thirty-two words, as follows: "A soldier's first duty is to learn to obey his commander. I shall expect my orders to be obeyed as exactly and instantly as if we were on the field of battle." The troublesome soldiers, however, were not ready to yield without testing the quality of their new commander. As the soldiers started back to their quarters, one stepped up behind Grant and knocked his hat off. The new colonel did not get excited. "Young man," he said, "that is not very polite," and then he walked away. Another of the worst offenders at one time used abusive language. Grant quietly said, "Gag him," and when his punishment was complete, Grant himself went alone and took the gag from his mouth. Another offender who resisted arrest after bringing in liquor he dealt with more severely. Seizing him by the collar he hustled him to the gate, threw him into the street and said, "Get out of my regiment. You are not worth disciplining. If you come back here I will have you shot." In his calm and quiet manner he soon organized and disciplined the unruly regiment. Chicken stealing, the bringing of liquor into camp, and other faults, were stopped, and Grant had as firm a grip on his men as he ever had during the war on the army of the Potomac.

We have plenty of illustrations of the same thing. The popular heroes are men of action,—the leaders of industry, executive officers, athletes, and the like. Theodore Roosevelt, for example, is always doing things that people can understand. Hence, whether with approval or disapproval, everybody is interested in him, and the mass of the people largely understand him. Today more than 30,000 people are collected to see a football game, and the reason that so many are interested is because the strenuous activity of the players can be understood by everybody. Of course the matter is more complex than this, as Professor Patrick in his study of the psychology of foot-

ball has attempted to show. The spectators share perhaps, in the primitive emotions that were correlated with contests in our ancestors when the conflict was of vital significance, but the reason the spectators can share in these primeval emotions, is because they can imitate to some extent, and hence understand, the activity of the players.

Thus the principles of moral and hygienic education are very simple. To learn one must understand. We can understand what we can imitate. We can imitate action; hence the value of example. Again, by doing, habits are formed; hence the value of training. Thus example and training are absolutely necessary. This is a hard saying. The statement of these principles is easy. The practical application of them is difficult. We desire the quick method of instruction. We are impatient of the slow method of training. To reprove, is so much easier than to set an example. To talk, is so much easier than to act. The need is so great that we adopt a method that is largely futile. The writer has elsewhere (*Forum,* June, 1898), called attention to the importance of imitation and the value of example in early education. So strongly does modern psychology emphasize this, that it is inclined to say that, provided obedience is enforced, there are only two rules of prime importance in the education of young children, namely, let them alone and set them a good example. On these two commandments hang all the law and the prophets so far as the education of children is concerned. Much the same is true in moral education, and in hygiene also, the need of example cannot be too strongly emphasized.

The need of example is common both to hygiene and to morals. The lack of it is the common shame of both. We are ready to work for hygiene and for morals, to fight for them if necessary, but to practice them is another matter. The exclamation of a well known physician, "Hygiene for every man's stom-

ach but your own", is largely typical. And just as the physician refuses his own hygiene, so the reformer often refuses his own ethics. Morality for every man's action but your own, is liable to be the outcome of so-called efficient reform activity. The same is true of the teacher and the preacher. The work of the profession sometimes develops a certain type of teacher who represents teaching as such, and has lost the power of learning. Docility for every man's attitude but your own, would express this state of mind. Instruction at best furnishes the thongs and wax with which the modern Ulysses moralist protects his followers; but the trained companions of Orpheus will not need them; for they have heard better music.

THE FUNCTION OF THE INSTITUTIONAL CONSCIENCE.

One important form of the public conscience is what may be called the institutional conscience, a thing as important as it is rare. At least all of our religious and ethical institutions, churches, schools, philanthropic clubs, reform associations, and the like, in their manifold variety, should themselves set an example both in hygiene and in morals. Any institution or public association, whether a church or a corporation, a school or a theater, should be bound to square dealing in all its functions, whether financial or social. In like manner all such institutions should set a worthy example in matters of hygiene and sanitation. The prevalent lack of such example is the crying shame both in morals and in hygiene. Here again, the aims of hygiene and of ethics are largely the same. A well ventilated theater is a positive factor in promoting the virtue of regard for hygiene. The ordinary theater with its impure and dusty atmosphere is criminal, both from the point of view of hygiene and of morals; and it is an astonishing thing that such institutions as schools, churches and philanthropic clubs are apt to permit conditions that not only are con-

demned by hygiene, but should be by the law. Schools where hygiene is taught but the conditions are unsanitary, the lack of fire escapes in many churches, the air not only impure but dirty and arid, the rummage sales of dirty clothing provided by the ladies' societies, the dirty books of the Sunday school libraries laden with bacteria, the atrociously fine print in many of the Sunday school quarterlies, are so many concrete cases in point.

OPPORTUNITY IS NEEDED FOR LEGITIMATE ACTIVITY.

If, then, we are to have successful training in hygiene and morals, we must furnish opportunity for the legitimate exercise of the instinct of activity, opportunity for play, opportunity for work along the line of interest, and opportunity for the expression of feeling in the varied forms of artistic activity. Of the higher and more special form of this instinct, the instinct, of workmanship, as he calls it, Professor Loeb has said that in society, as now organized, ninety per cent. of the population have no considerable opportunity for satisfying it. Think of the multitude who merely do routine work and have no opportunity for anything else. The worst aspect of this is that it is so largely true of children. Even in the schools as now organized a very large part of the pupils have no adequate opportunity for manifesting this instinct. This is probably largely the reason so many leave school before the completion of the usual course. It is true there is a vast deal of talk about self-activity, and of course self-activity is the characteristic thing in the expression of this instinct of workmanship, but in our schools mere activity is apt to be mistaken for self-activity, and often it is the teacher rather than the pupil who gets the satisfaction from the display of energy. Professor Hervey has given a significant, concrete illustration of this; in a recent paper he says: "An amusing instance of failure to discriminate

between self-activity and muscular activity came to my notice some time ago in one of the schools of a distant city. On the entrance of a visitor two children were called to the front of the room. One was given a bunch of keys. 'Johnnie,' said the teacher, 'you may shake the keys.' Johnnie shook them, somewhat sheepishly. 'Now, Jamie, you may tell what Johnnie did.' 'He shuck the keys' (spoken perfunctorily). There followed a similar performance with a doll's carriage. 'You see,' said the teacher, 'we learn by doing.' But to the visitor it was apparent that neither John nor James had done a thing. The 'primal impulse' had not come from the children, but from the teacher. In every school-room where an executive and masterful teacher is 'the whole thing,' there is a similar lack of self-activity.''

The modern movements for manual training, physical exercise, play, industrial and vocational education and the like, all represent so many opportunities for real activity, provided the teacher practises the virtue of self-repression. And of course the same principles apply in the home.

HYGIENE IS A FIELD FOR MORAL AND SOCIAL TRAINING.

The field of hygiene offers excellent opportunity for moral training in a three-fold way: First, because it gives opportunity for activity in practical lines; second, because in the attempt to save a companion from illness or help one who is ill, our sympathies are naturally aroused, and the altruistic stimulus is so strong that for the time being, at least, we are likely to forget ourselves in real service of another; and, in the third place, because the modern movement for personal and public hygiene makes organized group activity absolutely essential. The field of hygiene offers the best of opportunity for social training. Recent educational and ethical thinkers, as already suggested, have obtained the clear insight that, after all,

social training is of the first importance, and that the only sure guarantee of ethical development in the individual is the actual doing of moral acts in the individual's daily life. No amount of parental teaching, no amount of ethical instruction in the schools can atone for the lack of actual training in individual and social virtue. Especially is it true that the altruistic virtues can be developed only by real practice of such virtues, by real training.

Hence the significance of the great movement represented by men like Professors Dewey and Scott in this country, and by Kerschensteiner in Germany, for placing children, while in the public schools, in the conditions of real social life, and having them work in groups where the individual virtues become real social virtues, and individual ambition and the like are balanced by group ambition and group loyalty. Take any of the great movements in public hygiene; the movement for cleanliness or control of contagious diseases, for the prohibition of impure foods and drugs; or more concretely, for pure water, clean milk, clean streets, the destruction of flies and mosquitoes, and the like; all of these require organized group activity, and there is ample opportunity for the forming of groups who will work together naturally, for common aims and common welfare. Kerschensteiner's method of the *Arbeitsgemeinschaft,* a community of workers, can easily be applied in such cases. A concrete illustration will make this clearer:

At the present time in the city of Worcester there is an organized movement for the extermination of flies, which modern science has shown carry the germs of disease and are serious factors in spreading typhoid fever and other infectious diseases. The newspapers of the city, the hospitals, the physicians, the school teachers, the children in the public schools, the Boy Scouts, and, to some extent the policemen, and, probably the clergymen, are working together for this

special aim—to free the city from these carriers of filth and disease. Even if the movement should fail of accomplishing its purpose, the moral training received in such activity, would be well worth all the money and effort that is being expended. It is true, such a movement may be criticized from the highest moral point of view, because prizes are offered, and to some extent individual ambition is thus stimulated; but apart from such minor defects in the method employed, the movement is of the utmost significance, not only hygienically, but morally; and opportunities for similar efforts in cleaning the streets, in the destruction of mosquitoes, in the abolition of unnecessary noise and smoke, and the like, are ample in every community. A public conscience in regard to matters relating to health is often lacking in this country, and all such opportunities should be utilized to develop it; and far from there being any possible conflict between the teachings of hygiene and those of morals, as was sometimes supposed in the olden days, it would be hard to say whether practical hygiene or practical ethics profits more by such training. In fact, such illustrations show that the aims of hygiene and of morals are usually the same.

ADOLESCENCE THE PERIOD FOR MORAL TRAINING.

The importance of the adolescent period for moral training and for education in general has been emphasized in recent years. If ever the spirit of the learner is nascent, it is at this period; now, for a brief time, the fetters of habit and convention are broken; reform is possible; variation is possible. Now, for a season, the individual can be hospitable to new ideas; and new modes of action are possible. Adaptation to such a stage of development, freedom for the youth, manifold opportunities for activity are emphasized by hygiene, and narrowness is condemned, for the individual that has developed along a narrow line, and

has few forms of reaction, is more in danger than one who has acquired manifold habits of reaction.

The saner ideals of action developed by modern hygiene are likely to attract the youth. Adolescents are usually keen enough to see the crudeness of much of our modern ethics of action, and, already, the more wholesome ideals are appealing to them. They desire poise, steadiness, coolness in the face of danger, calmness rather than excitement, self control rather than the explosiveness of passion, and the endurance of healthy maturity, rather than the shallow energy characteristic alike of adolescence and senescence. It is also specially the period for training in hygiene. At that time habits of health in the individual's own life should be made permanent, and, as regards public hygiene, the youth should develop permanent interests in matters relating to public health. Such interests can come only by special training. The youth should not only be trained to habits of physical exercise and the ideals of the best gymnasts—the *frisch, fromm, fröhlich, frei* attitude of Jahn and his followers,—but to feel it a duty to keep always in training, always at a high level of health, and to look upon illness as a poor excuse for a broken engagement. They should be trained also to take a part in the splendid fight of modern science against disease.

THE NEED OF GENERAL TRAINING IN HYGIENE.

The suggestions that hygiene offers ethics are important. The keynote of modern ethics is service; hygiene suggests the opportunities for service in the prevention of disease and the caring for the sick. We live in a world where under the present conditions, we are brought into the world in sickness and pain; we usually go out of the world with illness and pain, and between the coming into the world and the going out, there must be a constant fight with the conditions of disease; and most individuals, even the strongest, suc-

cumb for a time to at least a few attacks of disease. In such a world, why should not ethics lay special stress on the opportunity for service in the cause of hygiene? Again, in this world, sooner or later, when friends and relatives become ill, nothing is at once so fitting and consoling as the ability to render personal service. Our modern trained nurses and specialist physicians are not enough; everyone, sooner or later, meets the opportunity and feels the need for rendering personal service in the care of the sick and in local sanitation. What would be more useful than that all young men and women should receive as a part of their education some training in practical hygiene and the care of the sick?

A MILITIA OF HEALTH.

Just as in the old days every man was trained to arms, so that he could defend his person, his honor and his home, so today, everyone should be trained to meet and combat the modern foes that are omnipresent; namely, the conditions of disease. To this end, a year of service, a *Dienstjahr,* should be passed by every young man and young woman. It might be well if such a year of service were required by law, as military training has been required of able-bodied young men for many years in Germany. Such a year of service might consist partly in the study of hygiene, but should consist chiefly of training; that is, of actual work in practical hygiene and care of the sick. If the objection is made that this would be hard on the sick, the answer is that there are in our large cities so many sick people who have little care of any kind, that nursing, even by amateurs under expert supervision, would be better than nothing. And in the various problems of public hygiene, in the fight for clean milk, pure water, fresh air and wholesome food, for the extermination of flies and mosquitoes, and for cleanliness generally, and in the many problems of school and

household hygiene, there is plenty of opportunity for an army of workers. A permanent corps of trained experts in hygiene is the standing army needed by every civilized nation today, and every able-bodied young man and young woman in the country should belong to this militia of health. As a matter of fact, much of the training now given in the regular army, is training of this kind, training in personal hygiene and in sanitation. This might well be made even more extensive; and, since evolution is usually better than revolution, perhaps some of the efforts of the peace advocates might well be directed toward an increase of emphasis on this part of army training, with the hope that the purely military function of the army may gradually give way to increased sanitary functions. To illustrate concretely some of the opportunities for service in the cause of hygiene, one or two examples should be considered.

PREVENTABLE DISEASES.

First of all, think of the preventable diseases in childhood. Among infants, as everybody knows, the mortality from such diseases is enormous. A few years ago, for example, Dr. Harrington, Secretary of the Massachusetts State Board of Health, showed by statistics from large cities in Europe the enormous increase in infant mortality due to diarrhoea diseases during the months of July and August, and, further, that such conditions appear to be chiefly due to the dirty milk so commonly used in the cities during the hot season. The experience, on the other hand, since that time in furnishing clean milk in a number of the cities in this country, as well as in Europe, has shown that the mere provision for cleanliness in this one respect enormously reduces the infant death rate. While in later years of childhood, the results of using dirty food are not as startling, the importance of clean food in these years has been most emphatically shown.

Again, with thorough cleanliness in food and drink and the destruction of the house fly, without which cleanliness is impossible, typhoid fever would be eradicated. Without mosquitoes there would be no yellow fever or malaria. Tuberculosis, the great white plague, which, according to Dr. Flexner, attacks at some time more than 90 per cent. of our population, would become obsolete in a few years, if proper regard for hygiene were possible. Another striking example of the need of instruction and service in the cause of hygiene is furnished by the story of the ordinary contagious diseases in childhood, the so-called school diseases,—diphtheria, scarlet fever, measles, etc. Statistics indicate that more than 90 per cent. of the mortality from these diseases occurs before the tenth year of life; and, contrary to popular opinion, the danger from these diseases is very much greater in the early years. This is strikingly so in the case of measles, which is usually considered a harmless disease. In the early years of life, especially in the large cities and among the poorer classes of the population, this is a very serious disease, and even in the early years of school life it plays havoc with school work. Dr. Kerr, the chief health officer for the schools in London, from the large number of statistics available in that city, goes so far as to say that it is the *most* serious disease of childhood. In Germany, studies of the deaths from measles have shown that the mortality is very great in the early years, and then diminishes rapidly as children become of school age. Special studies by Dr. Eberstaller and others indicate, for example, that if an epidemic of measles occurs at the kindergarten age, say from three to five, forty children out of a thousand cases are likely to die, whereas if the disease can be postponed even until the primary school age, say from five to ten, not more than four children out of a thousand cases will die. In short, hygiene shows that in the early years of life children should be protected from these

ordinary diseases at all cost. Again, while the terrors from diphtheria have been enormously reduced since the discovery and use of the antitoxin, nevertheless this disease is still a very serious one and the need of hygienic care for the prevention of it is imperative. To refer once more to the work of Dr. Kerr of London, the investigations under his direction indicate a relatively simple and practicable means of controlling this disease in the schools. Many more investigations must be made, and yet so far as the results now available have shown, the method that has been used successfully in many cases in London should be adopted; it is briefly as follows: All the school children are watched very carefully by medical inspectors; if a case of diphtheria is discovered, then cultures are made from the throats of all the children in the class. Usually it is found that one or two of the other pupils are what physicians call "carriers," that is, they are carrying the diphtheria germs in their throats or noses, although perhaps perfectly healthy. These "carriers" are isolated from the other children and not allowed to return to school until cultures have shown that the disease germs have disappeared. Usually this method is quite sufficient and no other children contract the disease.

THE IMPORTANCE OF CARE OF THE TEETH.

For still another illustration we may take the care of children's teeth in the early years. Extended investigations have shown that 80 per cent. or more of school children are likely to have decaying teeth, and also, it appears that proper care of the teeth in childhood is a very rare thing. The baby teeth, which are important, not only for the nutrition of the child in the early years, but also for the later development of the permanent teeth, are usually neglected, and almost as soon as the permanent teeth begin to come they are likely to become diseased. The first of the permanent

teeth to appear, the sixth year molar, is very apt to be lost during the seventh year, and few adults can be found who have all four of these molars. One reason for the neglect of these teeth is because many parents suppose that they are baby teeth and will be replaced by others later on. The need of instruction of parents and the training of children in the care of the teeth has been made emphatic by modern hygiene. It is believed by many hygienists that not only indigestion but infection from several acute diseases is frequently the result of decaying teeth. Children should be trained to the intelligent and regular use of the tooth-brush, and they should learn the luxury of a clean mouth. Habits similar to those which are said to prevail in some of the regiments in our regular army should be developed. It is said that during the Cuban war an officer from the English army who was with our troops, reported his great surprise at seeing a regiment of soldiers march by, each carrying a tooth brush twisted into the band of his hat, when the heat was so intense that they had thrown away almost everything.

SCHOOL HOUSE SANITATION.

Again, in the whole field of school house sanitation, the opportunity for service is emphasized by modern studies. On the mere ground of economy, merely as a condition of efficient work, it is necessary that our schoolhouses should be supplied with an abundance of fresh air, and that this should not be overheated and dry, as is apt to be the case in many parts of the country during the cold weather. The experience with outdoor schools and the experimental studies of the laboratory as well as the observation of physicians and educators, show that more and better work can be done with an abundant supply of fresh air. The schoolroom is a work shop, and, first of all there should be supplied the conditions necessary for the work that

is to be done in it; first among these conditions are oxygen; a suitable temperature, not more than 65 degrees Fahrenheit; a suitable humidity, that is, the relative humidity should be somewhere from 50 to 70 per cent; and, finally, cleanliness, with all that it implies, not only freedom from dust, which is now made possible by vacuum cleaners, oil-brushes, and the like, but clean air, clean books, clean clothing and clean children. There is not space for extended illustration. In all the matters mentioned and in hundreds of others there is opportunity and need for service in the cause of hygiene, and if this is to be rendered in a wholesome way, without pedantry and crankiness, and without extravagant fear or superstition in regard to disease on the one hand, and without carelessness in regard to hygiene on the other, there must be actual training in hygiene in the adolescent years of life.

THE SELFISHNESS AND FOLLY OF ILL HEALTH.

The relation between health and the individual's own morals is also a vital one. An altruist will think of others; the man in ill health is bound to think of himself; and, even when one has trained oneself to think of others in spite of physical discomfort and pain, one cannot do it as efficiently. In conditions of ill health, when the nerves are worn out, and when the blood has lost its normal supply of oxygen, self control is not only difficult, but in a certain sense, abnormal. Selfishness, petulance, irritability and disregard for the little courtesies of life and the finer moral considerations are, on the other hand, not only natural but in a large degree, necessary. Our impatience, fault finding and irritability toward children and companions today may mean in a certain sense from a hygienic point of view the normal reaction to our overwrought feelings, relief to our nerves, and a better adjustment of the blood supply to an overtaxed brain. All this is hard on our companions and is perhaps unpardonably

wrong, but still, keeping the hygienic point of view, the wrong is not so much in giving vent to our feelings now, as in the unhygienic behavior last night or last week or during the last year that has made our nerves unstrung and produced our overwrought temper.

Again, in states of physical depression and discomfort, it is hard to get any clear vision of what is right; most situations requiring moral judgments are complex; in conditions of perfect physical function, we are apt to see intuitively the fitting reaction to a situation, but when fatigued or ill, the demands of prudence and of morality combined, are too difficult for us. The application of the moral law to daily situations is not by any means a simple matter. Even the wisest men may often feel as Huxley did, when he said that, if an all powerful being were to offer to wind him up like a clock so that he would always in every situation do and say the right thing, he would at once comply with the offer. From the point of view of morals and good intentions, probably it is profoundly true that the world is a great deal better than it seems. A great part of the wickedness and misery is due to brains beclouded by the toxic products of indigestion, due to unwholesome or improperly cooked food or good food unchewed, or of fatigue, or the like, not to mention the poisons deliberately used like alcohol. To make morals simpler, hygiene is necessary.

THE BEST BOOK OF MORALS.

The Bible is the best book of morals, but its teachings must often be translated into the concrete doctrines of modern hygiene. This, I take it, was what the Rev. Mr. Puddefoot meant when he said of the people in certain localities in the South, that if they used their Bibles less, and their cookbooks more, they would be better Christians. In a word, men are fools more often than they are knaves, and no zeal for social

THE MORAL LAW.—Moses with the Ten Commandments.

service and reform, no amount of personal altruism, can atone for lack of knowledge and common sense.

The writer recalls here the words of the late Sherman Hoar—the talented representative of that famous New England family which has rendered noteworthy public service for so many years—who lost his life doing a labor of love for our soldiers in the Spanish war. As a young political reformer, Mr. Hoar had been elected to congress from the State of Massachusetts; he entered upon his duties with high ideals of social service; after perhaps a year in Washington in relating his experience he generalized in substance as follows: "A congressman," he said, "passes through three stages in his development; first, he is going to do something; second, he tries to get other people to do something; third, he gives up trying to do things and trying to get others to do things and tries to keep himself and others from making fools of themselves." In other words, the first requirements for a public servant as well as private citizen, are the fundamental virtues and common sense. The Fool's Prayer as framed by the poet Sill should be offered by all of us:

> "God be merciful to me a fool.
> * * * * * * * * * *
> 'Tis not by guilt the onward sweep
> Of truth and right, Oh Lord, we stay,
> 'Tis by our follies that we keep
> The world so long from heaven away."

No folly is more gratuitous and none perhaps more clouds the moral vision than preventable ill-health, and most diseases are preventable. Even extreme fatigue so blunts the moral sense that finer discriminations and strenuous resistance to temptation are difficult or impossible. It is estimated that tuberculosis—which hygiene should control or exterminate in a few years—taxes this country more each year than the tariff; and the appalling mortality from the diseases of child-

hood could largely be prevented by decently clean milk and common sense hygiene. Nevertheless the ordinary layman is apt to look upon the hygienist as a crank. But if we train the youth of today as we ought, probably the layman of tomorrow will no longer play the fool in matters relating to health.

SUMMARY.

Such is the message of hygiene and ethics. The aims of the two are distinctly in harmony. The field of the two is largely common. The aims of both are positive, — actual aggressive righteousness in one, rather than the mere avoidance of evil; a high level of health and vigorous habits of healthful activity, rather than the mere prevention of disease, in the other. The keynote of both is action, and training in both must come by active imitation of good examples. The youth should be trained to be themselves concrete examples of the hygienic faith that is in them; and public institutions, churches, schools, clubs, theatres and the like should set examples of hygiene as well as of public virtue. The period especially adapted for training in both is that of adolescence; then should be developed permanent habits of health in the individual and permanent interests in public hygiene. To this end a year of service spent in caring for the sick, in practical work in public hygiene, and the like, is urgently recommended. Finally, while in cases of conflict, hygiene must yield to the higher moral law, such cases are extremely rare, and for practical purposes not only is an hygienic act usually a moral act, but, on the other hand, ethics can no longer ignore hygiene and must in the future emphasize the necessity of both personal and public hygiene for all who would live virtuous lives.

PART II.

What the Moral Life Is.

CHAPTER VI.

General Description of the Moral Life.

THE VIRTUOUS MAN.

THAT grand old Greek, who loved his fellow-men no less than he loved wisdom—I mean Socrates—never tired of explaining to the young men that gathered about him wherever he went, that "Knowledge is virtue and ignorance is vice." Did an Athenian commit an offense or a crime, Socrates would analyze it and show that at bottom it was due to ignorance. A wise man, that is a man who truly knows and sees, beforehand the consequences of his every act can do no wrong; if one does wrong he is not wise. And on the other hand, a fool or an ignoramus cannot do right, except by accident. For if he knows the right he is not a fool. Hence the aphorism: "Knowledge is virtue and ignorance is vice."

But this is a very broad statement even for a philosopher to make. The inference is that the man who knows is, by that same token, the man who always does right, and that the man who is ignorant is doomed always to do wrong, no matter how much he may yearn to do the right. But have we not seen men who know, men of great learning even, who have

done wrong—intellectual giants who were moral monsters, like Goethe's Mephistopheles? It surely is not the most ignorant man that is the greatest criminal.

As a matter of fact, it requires considerable knowledge and intelligence to make a great criminal. And what about such men as Rousseau and George Eliot's "Casaubon" who do wrong not because they lack intelligence but because their wills are weak? Surely we all remember instances in our lives when we saw and approved the better and yet followed the worse. The confirmed drunkard does this every day and the experience is by no means unknown to the thief, the grafter, briber and bribe-taker and to all other malefactors. Many an honest citizen, too, knows what it is to see duty clearly and be too weak-kneed to follow it. For this reason, men like Judge Lindsey, Francis Haney, Brandeis, Leo Weil and others must fight corruption almost single-handed. Good citizens secretly applaud them, wish them Godspeed, and even bring them valuable information, but they are afraid to come out in the open and testify. Their sense of duty is paralyzed by the fear of financial, political, or social ruin.

It would seem, then, that knowledge, or even knowledge plus good intentions, is not synonymous with virtue. It is a far cry from idea to action, which is the reason why so few of us are heroes or saints. Perhaps Browning had this in mind when he wrote:

> "What hand and brain went ever paired?
> What heart alike conceived and dared?
> What act proved all its thought had been?
> What will but felt the fleshy screen?"

To these objections Socrates would probably have answered that knowledge is not complete, perfect knowledge until it fully expresses itself in appropriate conduct; that, until then, it is only potential, undeveloped knowledge—unfinished, as it were; that an

idea or intention that does not flower into an act is barren and of little value. Knowledge, as it is commonly understood, is only the preliminary condition of virtue. Virtue consists of righteous action, which is the result of knowledge. And that means that, in addition to having a well developed intellect, the virtuous man must have an equally well developed will, so that his ideas may easily pass over and transform themselves into actions. "Not merely to know, but according to thy knowledge to do, is thy vocation." The trouble with the drunkard, the malefactor, and the citizen who is afraid to expose wrong-doing is not want of knowledge, but lack of will necessary to carry out their good ideas and make them effective. Unfortunately, there are too many in every generation who can fully sympathize with Hamlet's will-weakness. But the virtuous man, as we understand him, is a *strong* man in every sense of the word; there are no yellow or even yellowish streaks in his composition. He is a man of moral and physical courage as well as of clear understanding; a man with a stiff backbone and hard moral muscle. When he sees vice plying her trade, he does not salve his conscience with the reflection that it is none of his business; he does not hide from difficulty and danger, he does not run away from the world and its wickedness and temptations, as did the monastics of the Middle Ages. Any one can be negatively good in a desert, or cave, or cell. There is little virtue in that. The virtuous man stands his ground, remains in the world, and strives with might and main to make it better wherever he sees an opportunity to do so. This does not mean that he must go about with a chip on his shoulder, looking for trouble, but that, if it comes his way, or he meets it while attending to his own affairs, he surely will not be the one to sidestep or dodge. "A gentleman never dodges," says Emerson, "his eyes look straight forward, and he assures the other party,

first of all, that he has been met." Vice is afraid of him, not he of it.

We have seen now that the virtuous man must possess knowledge, moral and physical courage, and a strong healthy will. But these are not all. It is possible for a man to be wise and courageous, and still non-virtuous. He may be just, for example, and not be generous; he may be truthful and not considerate; he may be honest, but not kind; he may have a keen sense of duty, but lack sympathy, mercy, or what is called "the milk of human kindness." Many a wise and brave man has been cold, severe, stern, distant, and anything but lovable. In other words, he has lacked the finer feelings and sentiments without which man is hardly more than an accurately working machine. The virtuous man is a man of heart, of feeling, as well as of intellect and will. He is not cold and indifferent and impersonal as the law of gravity, or fate. He loves and sympathizes, and admires and encourages; he applauds honest effort and lends a helping hand; he is duly humble and reverent; and, on the other hand, he strongly hates the ugly and the base, he grows angry when there is just occasion for it, and knows the meaning of righteous wrath. The Cynics were wise men and brave to an exceptional degree, but we do not admire them. They were too indifferent to the world and its vicissitudes, to suffering and pain, to pleasure, and to all things that men hold dear. They cared nothing for family or friends, for society or state. They loved nothing, they hated nothing, they feared nothing. They deliberately starved and crushed their feelings, which constitute a very large and important part of human nature, and, therefore, they were imperfect characters—not well-rounded, so to speak. The virtuous man cultivates his feelings, and warms his intellect and tempers his will with them. He is not a heartless demigod, but a noble man, unashamed of his emotions and enthusi-

asms. To sum up; the virtuous man is a man of knowledge, of fine feeling, and disciplined will—all three, harmoniously combined and balanced, making what we call a noble character.

I. HOW KNOWLEDGE IS OBTAINED.

But now the practical problem arrives, how can one obtain knowledge, and develop his will, and cultivate his feelings?

As everyone knows, knowledge is obtained by observation, experimentation, and study. The little child gets its first acquaintance with persons and objects about it by seeing, hearing, tasting, smelling, handling, etc.; that is, by a crude, elementary sort of observation. Later, it begins to examine things, to tear and pull them to pieces and put them together again; it begins to try and test things; it tries to crawl, walk, climb up stairs, to manipulate objects; it plays with water, fire, articles of wood, paper, rubber, iron, etc., and watches the results—in a word, it experiments in a simple way and gains considerable knowledge and ability thereby. Later still, it is sent to school, and there it gains knowledge in a new way—through study. The human race has been many thousand years accumulating knowledge bit by bit, classifying it, organizing it, then rearranging it in the light of some new knowledge. Often a later generation has found it necessary to discard as utterly worthless much that was previously believed to be knowledge, as, for example, alchemy, astrology and magic, and to modify and correct much that it discovers to be but imperfect knowledge, as has been the case in medicine, chemistry and the other sciences. As a result of these age-long processes of sifting and refining and of the constant experimentation and research in the various fields of human interest and activity, we now have a number of arts and sciences and "ologies,"

which, having successfully stood the severest tests of time, and having proved their value both in divers practical ways and as theoretical guide-posts leading the way to new discoveries, are accepted as true and permanent. These arts, sciences, philosophies, etc., with the histories of their development and the history of man's other activities in education, war, government, commerce, exploration, etc., make up the body of knowledge to which we have reference when we speak of the "civilization of the twentieth century." It is the sum total of valuable metal that has been separated from the dross in the mountains of ore mined by man in his long history, and it is funded for us and for future generations.

Now all this is the common heritage of any and every one who is capable of utilizing it. It does not belong to any trust or monopoly, to any king or potentate, or to any favored class of society, as it did in ancient and mediæval times. Civilization is one of the resources concerning which men no longer dispute whether or not it belongs to all the people. One may be poor in all other worldly goods, but rich beyond measure in these spiritual treasures, the only requirements being love of knowledge, studiousness, patience, persistency, high ideals, worthy character, and sufficient mental ability to comprehend and make them his own. But in addition to these traits there must be method and system in the study and investigation. One must, during his learning period, follow the paths that have been worn wide and deep by the students and researchers who preceded him. Our ancestors have carefully surveyed the various fields of human thought and action, have mapped out the shortest courses, have cleared the forests, so to speak, removed the *débris,* tunneled mountains, bridged chasms, and surmounted other obstacles along the paths, so that now we can cover in a few years the ground it required them many centuries to travel. But the

point to be observed is that we must *follow* these royal highways, if we are to make rapid headway; we cannot flit to and fro, now studying this, now that, and a moment later something else, with only our whims, impulses, desires, or passing interests for guides. A tortoise proceeding in a straight line will soon overtake and pass a hare that ran off in every direction to nibble at plants, or to examine some object in the grass. And so, too, a mariner without a chart or compass, no matter how excellent his ship may be, will be a much longer time reaching port, if indeed he ever reach it, than one who in a slower vessel, but with trusty instruments to guide him, steers a straight course. It is an axiom in geometry that a straight line is the shortest distance between two points. We have all seen brilliant men fail dismally in the world because they could not pin themselves down to one thing, or hold to one purpose sufficiently long to gain results; and, on the other hand, we have seen men of merely average ability reach the very heights of success because they plodded along patiently and persistently, did faithfully whatever work was assigned them, and had a plan and purpose which they followed unswervingly. Because they were willing to be guided and ruled by their elders and superiors who had more knowledge and experience than they, in due time they were made rulers themselves. So it is everywhere in life. The commanding general was many years an obedient private; the captain of a football or baseball team is a man who cheerfully received and executed orders when he was but an humble player; the president of a bank or trust, the manager of a factory—all served their apprenticeships as workers and order-takers. Those who are too impatient or too obstinate to learn the rules and details of the game, cannot play; those who refuse to obey, are not permitted to command. Obedience is the prerequisite to mastery, control, and ultimate success. And by obe-

dience is meant willingness to be led and directed by those who are older, wiser and more experienced.

Educators have organized the body of knowledge, written textbooks, devised methods and curricula, invented apparatus, and in many other ways made the pursuit of knowledge pleasant and attractive. Society, too, has done its part in building, equipping and supporting at enormous cost, schools and colleges of various sorts, *but all these labors are in vain if the pupil refuses to learn.* The old adage that you can lead a horse to the trough, but cannot make him drink, holds with equal force here. The pupil must be willing and even eager to learn. The road has been made smooth and attractive, the journey is full of delights, surprises, and spiritual rewards, but he must do the walking himself. Education cannot be poured into him, or given him as a gift. A father may leave his son his business and bank account and other possessions but he cannot leave him his education, his knowledge. This, each one must himself work for; each one must educate himself—under proper guidance and direction, of course. And this is true, no matter how excellent the school, or how able one's teachers are. One may attend a thousand games of major league baseball, for example, or spend months watching an expert billiard player, or world-renowned violinist, and not be able at the end of the time to pitch a curve, or to hold a cue or a bow. The same is true of education. It cannot be acquired passively, without effort and labor. The great Frenchman, Montaigne, writing against the fancy-salaried tutors of rich children, who undertook to do all the studying and thinking for them, says: "I could wish that Paluel or Pompey, those two noted dancers of my time, could have taught us to cut capers by only seeing them do it without stirring from our places, as these men pretend to inform the understanding, without ever setting it to work; or that we could learn to ride, han-

dle a pike, touch a lute, or sing, without the trouble of practice, as these attempt to make us judge and speak well, without exercising us in judging or speaking.'' That is why there is no monopoly in learning. The son of a peasant who is willing to study and eager to learn, grows rich in knowledge; while the son of even the greatest scholar, who is unwilling, remains forever poor in this regard. Erasmus, who became the greatest scholar and literary authority of his day, was so eager for books in his youth, that he is reported to have said on one occasion: ''When I get money, I shall first buy Greek books, and if I have any left, I shall buy some clothing.''

This is the reason learning is held in such high esteem. Men know that it can neither be inherited nor purchased with gold; it must be striven for with brain-sweat. And the fact that one possesses it is a sufficient guarantee to the world, despite an occasional learned monster, or weakling, that he is a man of good habits, high ideals, worthy ambitions, and fine character. He must have had these qualities, it feels, to have pursued and acquired learning.

This, then, is the answer to the question: How can knowledge be obtained? One must be obedient, studious, patient, persistent, systematic, not lazy-minded or afraid of work, be able to concentrate his attention upon the subject at hand—and this comes only by practice; he must have sufficient will and determination to overcome obstacles and difficulties; he must be able to resist temptations to leave his assigned tasks and do other things that are more pleasant; and he must have a plan and purpose, or accept, temporarily at least, the plans and purposes of his parents and teachers. This implies, of course, that he must have faith in the good intentions of his parents and teachers, and love and respect for all who strive and make sacrifices to help him attain a rich and well-rounded manhood.

II. CONTENT OF KNOWLEDGE.

1. *Knowledge of Self.*—A few words must be said concerning the content of knowledge. All knowledge may be divided into three parts: Knowledge of self, knowledge of others, and knowledge of nature, or the physical universe. Knowledge of self is the most important, and generally the last to be acquired. The earliest philosophers studied the stars and the planets, they speculated concerning fire and air and water, but it did not occur to them to study themselves. And today, most men know more about bridge-building than character-building, more about steam and electricity and machinery than about their own wonderful bodies and the workings of their minds, more about farming and cattle-raising than the rearing of children. "The highest study of mankind," wrote Alexander Pope, "is man." And yet, concerning this highest study, the majority of us are woefully ignorant. We think we know ourselves thoroughly because we have always lived with ourselves, so to speak; because we are acquainted with ourselves. There is a world's difference, however, between mere acquaintance and knowledge. We are all of us acquainted with such things as the telephone, telegraph, electric lights and cars, and airships, but only the specialist in each thing really knows much about it. In the same way the specialist, or student in psychology knows a thousand and one things concerning human nature that the ordinary layman never dreamed of. And because he understands, he has a greater appreciation of his own worth and dignity; he realizes how much more of the divine there is in him than in the lower animals and plants; he understands how language and literature and the various arts, sciences, industries, governments, religious sects, customs, and the like, came to be; and, best of all, he has greater mastery and control over himself. Tennyson tersely expresses these conditions of man's

growth and powers in the familiar words: "Self-knowledge, self-reverence, self-control."

I have said that the virtuous man is one of trained intellect, refined feelings, and disciplined will; also that it is possible to have one or two of these traits, and yet be deficient in the other. This does not mean that the brain of man is like a factory with three separate and independent and partitioned-off rooms, and that the work that takes place in one has no effect whatever upon the work that goes on in the others. The brain is a highly complex unit or organism, no part of which is independent of the whole. As a pebble when thrown into any part of a pond sends ripples all over its surface, so the activity of any part of the brain affects its entire mass. When we think, for example, or feel, or will, we do not employ only one-third of the brain and leave the other two-thirds idle. We think and feel and will with our entire organisms. Long thinking, as everyone knows, leaves us physically exhausted, and so does an emotional spree, or a severe strain upon the will. Consciousness or mind has a three-fold character. There is no idea without some emotional tinge and will-power, and likewise there is no emotion without ideational and volitional content, or will without ideational and emotional content. For this reason, the man with a trained intellect is also, as a rule, a man of fine feelings and well developed will, though of course it is possible while training the intellect to live in such a way that the emotions will be abused, or starved, and the will weakened or crippled. The Stoics, Cynics, ascetics and mystics are illustrations of such possibilities. But these are the exceptions, and not the rule. In the average normal case, knowledge strengthens the will, and self-knowledge leads to self-mastery and control. The intellectual man is far less apt to "fly off the handle," or lose control of himself than the ignorant. The latter is often a ruffian who knows no restraint or

forbearance, or tolerance, or poise; he acts on the impulse, regardless of the consequences, fighting and killing on the slightest provocation, and a few minutes later is usually sorry and repentant. The man who knows himself is like the skilled engineer or mechanic who knows and has perfect control of his machine—he moves with poise and grace and dignity, and is a prince among men.

2. *Knowledge of Others.*—But self-reverence and self-control, valuable as they are, are not the most important results of self-knowledge. The man who knows himself, also knows his fellowmen. For human nature is fundamentally the same the world over, the differences between individuals being for the most part of a superficial and artificial origin. As a clever aristocratic English writer has phrased it: "It is a humiliating confession, but we are all of us made out of the same stuff. In Falstaff there is something of Hamlet, and in Hamlet there is not a little of Falstaff. The fat knight has his moods of melancholy, and the young prince his moments of coarse humor. Where we differ from each other is purely in accidentals; in dress, in manner, tone of voice, religious opinions, personal appearance, tricks of habit and the like." Self-knowledge enables one to put himself in another's place, and that is the noblest faculty of all. He who knows himself, his whims and foibles, his little weaknesses and imperfections, his prejudices and other shortcomings, as well as his good qualities; who knows himself all in all, as Tennyson wished to know the "flower in the crannied wall"—will know, if not the entire universe, then certainly the most important part of it. He will be slow to judge and condemn his neighbor, and quick to forgive and help and encourage. He will respect the individuality and rights of others, as he knows he would wish his own to be respected. If they have tastes and desires, opinions and beliefs different from his own, he will remember that

his own tastes, desires, opinions and beliefs are different now from what they were ten years ago, and that in all probability they will be different again ten years hence. He will know that all these are products of countless subtle forces, such as heredity, home and environmental influences, stage of mental and moral development, one's reading, personal experiences, etc., which are never the same for any two individuals. He will realize the truth of the adage, "as many men, so many opinions," seeing that no one possesses a monopoly of truth, goodness, piety, virtue, but that, in all probability, each one in his own way, and in his own separate star, draws "the thing as he sees it for the God of things as they are." Or, as another poet expressed it:

> "There are nine and sixty ways
> Of composing tribal lays,
> And every single one of them is right."

He will therefore be tolerant and liberal and broad-minded, and will freely grant to others the privilege he reserves for himself, to "take for God's truth that which harmonizes with all the best you know, and helps and strengthens you in nobility of life."

Man's inhumanity to man has issued almost wholly from intolerance and narrow-mindedness, from ignorance in general, and from self-ignorance in particular. We do not understand others because we do not know ourselves. That is the trouble with the fanatic and bigot. He would mold everybody in his own image, not understanding how it came to be what it is. When we clearly realize the important rôles that prejudice and irrational hate and misunderstanding play in the social life, the great value of knowing and understanding the nature of others will be fully appreciated. Montaigne considered the knowledge of all sorts and conditions of men the highest aim of education. And, therefore, he advocated that boys be sent to foreign countries, where they can learn "the hu-

mors, manners, customs, and laws" of other nations than their own. Surely, no one can get on well in the world without knowledge of others. For man is a social being; he cannot live alone and be normal. The king and the peasant, the railroad president and the section hand, and all in between, belong to one grand social organism, and the progress and happiness of each depends upon the degree of his ability to adjust himself to his fellows. And this, of course, implies knowledge of human nature. "My gentleman," says Emerson, "is good company for pirates, and good with academicians; so that it is useless to fortify yourself against him; he has the private entrance to all minds, and I could as easily exclude myself as him." No one is independent, not even a Czar, or a multi-millionaire. In fact, the royal families and the rich are even more dependent than the poor and humble. We are all one big family, the prosperity and happiness of which depends upon mutual understanding and coöperation. And the best way to prepare for life in the larger social family, before one can travel extensively, is to practice adaptation to the members of one's immediate family. The boy who is constantly quarreling with his brothers and sisters; who disobeys his parents, is selfish, obstinate and unyielding; who shows no thoughtfulness or consideration for the feelings and wishes of others; who bullies, teases, torments, and in other ways acts the petty tyrant, will grow up an undesirable citizen and find the world a very inhospitable and unpleasant prison. The virtues, like charity, begin at home and spread outward in ever-widening circles. Next to the home are the school and the playground, which constitute a miniature world. Here the boy and girl must learn to adjust themselves to principal and teachers, who, of course, are not as loving and indulgent as their parents; and to others of their own age from various parts of the city, from all conditions of homes,

and of every variety of temperament and character. Here, too, as in the larger adult world, everyone must stand or fall on his own merits. His faults are not condoned, or glossed over, or hidden from view, as at home. He is not sheltered and shielded from harm, and indulged and petted and surrounded with loving care. If he shows in any way a mean disposition, an unruly temper, a marked selfishnes; if he cheats, lies, steals, tattles; if he does not play fair, is disloyal, unwilling to do his part or assume his share of responsibility for any misdeed committed by his class, team or gang; if he is snobbish, unsociable, and conceited; if he will not play unless he can have his own way or be made leader; if he is a coward and a little knave—in other words, if he does not adapt himself to his fellows and their moral and social standards, he is made to feel the full force of their disapprobation of his character and conduct; often he is physically punished; and, if these measures prove of no avail, he is excluded from their circles as an undesirable. The unwritten laws that govern Boyville are every bit as effective as the written ones of adults. Indeed, it is here that many of the fundamental laws and virtues have their origin. Man does not suddenly become a law-making, law-observing, and virtuous citizen. He slowly grows and develops into such by constant practice in self-discipline and adjustment to others. A boy may say to himself: "I will change when I get out into the world," but he will find the task far more difficult than he thinks. Huckleberry Finn discovered this when he made up his mind to do what he thought was right, and then found that he lacked the nerve to do it. "I got aboard the raft feeling bad and low," he says, "because I knowed very well I had done wrong, and I see it warn't no use for me to learn to do right; a body that don't get *started* right when he's little, ain't got no show—when the pinch comes, there ain't nothing to back him up and keep him to his work,

and so he gets beat." Had Finn followed early in life Carlyle's advice, "Do the duty which lies nearest thee, which thou knowest to be a duty; thy second duty will already have become clearer," he would not have failed when the pinch came. We are to a very large extent, creatures of habit, and it is an immutable law of nature, that as we sow so shall we reap. This, too, is the meaning of the passage, "visiting the iniquity of the fathers upon the children unto the third and fourth generation." No one can abuse himself and play havoc with his character without also inflicting grave injustice upon his posterity; so that if he escapes the consequences of his evil acts in his own life, he will suffer them with compound interest in the lives of his children. As the Persian poet has phrased it:

> "The Moving Finger writes; and, having writ,
> Moves on: nor all your Piety nor Wit
> Shall lure it back to cancel half a Line,
> Nor all your Tears wash out a Word of it."

And so too, Ruskin: "The lost hour can never be redeemed, and the accomplished wrong never atoned for. The best that can be done afterward, but for that, had been better."

The conclusions we reach from these considerations are that knowledge of self and knowledge of others have value only in so far as they lead to proper private and social conduct, and that unless we begin early to put our knowledge to practical use we will lack the power to do so later in life when we will in all probability yearn for it.

3. *Knowledge of the Physical Universe.*—The third division of knowledge is that which has reference to the physical universe, to the forces of nature and the properties of the objects belonging to the animal, vegetable, and mineral kingdoms. Upon this branch of knowledge our life, health, and comforts depend. The three material necessities of life are food, clothing, and

shelter. To satisfy the need of food, agriculture and horticulture, cattle and poultry-raising, fishing, hunting, and the allied arts and sciences have slowly been developed. The need of clothing has given rise to another series of arts and sciences, and industries based upon them, such as the manufacture of cotton, linen, wool, silk and leather goods, with their spinning, weaving, dyeing, tanning and numerous other processes requiring the most complicated forms of machinery and a thorough knowledge of physics and chemistry. Finally, the need of shelter is the scource of the building art in its various forms—homes, schools, churches, stores, factories, shops, office and public buildings, etc., with the various subsidiary arts, such as decoration, plumbing, heating, lighting, etc.

Our primitive ancestors, being ignorant of these sciences which deal with the properties of things, were condemned to live upon a plane not much higher than that of the lower animals. Their struggle for existence was hard, oftentimes compelling them to practice cannibalism; they were powerless against disease and the forces of nature; they knew none of the modern comforts of life. They lived in a state of constant fear, dread, anxiety; their minds were filled with superstitions; they peopled the world with a rich variety of demons, monsters and evil spirits, and were constantly offering sacrifices to appease their wrath. To be sure, they possessed in even greater quantities than we have them, all the raw materials which are necessary to make the things we now enjoy, but they did not have the intelligence to make use of them. The soil was fertile and free, but they never had too much to eat, and famines were of frequent occurrence. There was more coal in the ground than now, and the forests were denser, but they suffered from cold and other inclemencies of the weather; there were all the substances that are contained in the modern pharmacopœia, but when they fell sick, they were virtually helpless. The

mines contained more gold and silver and copper and iron and other minerals than today, but they would have gladly exchanged all these for a mess of pottage. It is not the possession of raw materials that constitutes wealth and gives comfort, but the intelligent use that is made of them.

But man could not always remain in this helpless and hapless condition. There is in him a divine discontent, which the lower animals know nothing of—a mysterious *nisus* or forward-sending and uplifting force, which will not let him settle supinely down and take things as they come. He cannot endure to be a slave to circumstances, to be at the mercy of his environment. He must be a master, and make circumstances and environment obey his will. He is constantly striving to improve himself, to advance to higher heights, to conquer new forces of nature. Up, up, however great the cost, however severe the pain! Browning has given beautiful expression to this *nisus* in his *Rabbi Ben Ezra:*

> "Then, welcome each rebuff
> That turns earth's smoothness rough,
> Each sting that bids nor sit nor stand, but go!
> Be our joys three-parts pain!
> Strive, and hold cheap the strain;
> Learn, nor account the pang; dare, never grudge the throe!"

By the power of his intelligence, man has wrested the secrets from the bosom of the earth, has domesticated the animals and plants, and harnessed the forces of air and water, so that now a child can press a button, and do the work of an army of men. But this power was not handed to him on a silver platter; he has had to struggle for every ounce of it, and, perhaps without exception, to wring it from a seemingly stubborn, unyielding and unwilling nature. The annals of war cannot begin to match the annals of science, for examples of heroism, self-sacrifice, endurance, privation and suffering, perseverance, loyalty, and many

other virtues that war knows nothing about. The world applauded when the brave Japanese took Port Arthur, but that victory and the great human qualities that made it possible, pale into insignificance beside the many greater victories in medicine—to cite only one of the sciences—which came as results, not of six months' sieges, but of patient, painstaking, nerve-racking and often dangerous researches, extending in many instances over a score of years. There is no romance so fascinating as the plain history of man's efforts to get the mastery over organic and inorganic matter. And these soldiers of science labored not for gold, or glory, or personal power, but to satisfy the noble yearning to know, and to be of service to mankind. "Peace?" says Alfred Noyes sternly, to those merely physical soldiers, who scorn the idea of the abolition of war—

> "Peace? when have we prayed for peace?
> Over us burns a star
> Bright, beautiful, red for strife!
> Yours are only the drum and the fife,
> And the golden braid and the surface of life.
> Ours is the white-hot war!"

The results to date of this "white-hot war" are known and enjoyed by all. The earth has been many times girdled with bands of steel, bringing all nations and races together, and making the universal brotherhood of man, dreamed of by the poets, a near realization; the streams light our cities, manufacture our goods, run our street cars, print our newspapers and books, and even do our household work; everything is produced more abundantly and cheaply than ever before; the soil yields two and three times as much per acre as in the days before scientific farming; swamps and deserts and forests have been converted into smiling gardens; disease has been very materially diminished and robbed of its terrors; famines, plagues and pests are fast becoming extinct like the wild ani-

mals of a former age, and the life of man has been made immeasurably richer, more comfortable and happy. The struggle for existence, which in former times was so severe, has now become ameliorated to such an extent that perhaps more than two-thirds of our labors and expenditures are for luxuries and pleasures. And all this has been made possible by the mastery of the third division of knowledge—the physical universe.

Dr. Felix Adler sums the whole matter up in the following precepts:

"Seek knowledge that you may succeed in the struggle for existence,

"Seek knowledge that you may gain the esteem of your fellowmen,

"Seek knowledge for the sake of the satisfaction which the attainment of it will give you.

"Seek knowledge that you may be able to do good to others.*

THE EMOTIONS.

It was said that the virtuous man must not only know himself, his fellowmen, and enough of the physical universe to be able to procure necessities and comforts for himself and his family and to add his share to the world's welfare, but he must be a man of refined feelings and disciplined will. In this section we shall consider the feelings and emotions that are intimately related to the virtues, or that have to do with character.

Fear.—Voltaire declared that fear is a natural attribute of man, and others have doubted whether any one ever existed who was wholly devoid of fear. President G. Stanley Hall found about three hundred different objects that had been feared by the seventeen hundred children who were investigated, and these included almost everything in the heavens, on earth, and in the waters beneath. The reason for this double

* *Moral Instruction of Children*, p. 184.

universality of fear is quite clear. Among the lower animals, and in the early history of man, when the law was, "Kill or be killed," its function was to assist the fearing individual to avoid or escape danger and preserve life, and in doing this it also made for improvement in skill, and alertness in the use of the organs and senses, and of all the mental powers. Science is heavily indebted to fear. Her early achievements were the direct desire to overcome the fear of the unknown and mysterious forces of nature, and, as a consequence, many of the things now best known and therefore not feared are the ones that were once most feared. In religion and morality it has also played a large and important rôle. "The fear of the Lord" has been considered the essence of religion, as well as "the beginning of knowledge," and the fear of our neighbors' opinions is, according to some authors, the root of much of our public morals. But, while recognizing its value to the lower animals and early man, it must be remembered that the wild conditions of primitive life no longer obtain in civilized countries; that science has practically eliminated the dangers so much feared by our forebears, and that therefore fear is as useless and injurious to modern man as is the vermiform appendix. Because knowledge casts out fear, the man who is afraid involuntarily confesses his weakness and ignorance. He has no control of himself, and that is why he is despised by his fellows.

It is only just, however, to state that some fears are of a purely instinctive or physiological origin, and that a man is no more to be blamed for them than for an attack of billiousness. A French lieutenant of cavalry, for example, a man of proved courage, grew faint, and was seized with an indefinable terror, whenever he was in citizen's clothes and had to cross a street or any open place, although when on horseback or in uniform, with his sword at his side, he could cross these places without any fear whatever. The French

general, Turenne, used to experience all the sensations of physical cowardice just before a battle, but he would gain control of himself by saying to his body: "Thou tremblest, carcass; thou wouldst have good cause to tremble if thou knewest whither I am going to take thee!" Goethe overcame his instinctive fear of loud noises and high places by compelling himself to listen to a multitude of drums, "the powerful rolling and beating of which might have made one's heart burst in one's bosom," and by ascending the highest pinnacle of the church spire and standing there on a very narrow platform. His fear of disease and corpses he overcame by attending clinics and doing dissecting work. Medical records contain numerous cases of such and even more unreasonable fears, technically known as "phobias."

It is safe to say that there is hardly a fear that will not yield, once we have firmly made up our minds to conquer it, be the cost what it may. This, of course, will require patience, persistency, and a considerable strength of will. Some indolent persons would rather harbor their fears than put forth the necessary effort to overcome them. One man writes that he has often tried to force himself to go through a graveyard, but desisted because "it would use up too much energy more useful in other ways." That was the lame excuse of laziness.

Perhaps the best way to conquer fear is to familiarize one's self thoroughly with the object or situation feared. For knowledge dispels fear as light dispels darkness. That was the remedy Goethe employed. Steeple-climbers, bridge-builders, dynamiters, workers in powder-factories, miners, soldiers, sailors, animal trainers, physicians, and others, because of familiarity and habit can perform feats which strike terror to the breasts of onlookers. Because of these factors, too, actors and public speakers ultimately overcome the terrible experience known as "stage-fright."

The point to be remembered is that fear thrives best on weakness, physical or mental; that whatever tends to weaken the mind or body, at the same time tends to heighten fear, and *vice versa.* Confirmed drunkards, for example, are necessarily cowards, and Mr. Bostock makes the unqualified statement that persons addicted to drink cannot be animal trainers. They lack the necessary nerve. In *delirium tremens,* all the phenomena of fear appear in the most exaggerated form. On the other hand, able-bodied and healthy-minded individuals never experience the paralytic phenomena of fear, no matter how dramatic may be the events they pass through. It is evident, therefore, that the first and most important step to be taken in fighting fear is the establishment of physical health.

Fear not only thrives on weakness, but it also produces and aggravates weakness by attracting other vices to it. Vice, like misery, loves company. It makes a poltroon, a coward, and a knave of a man. The man who is afraid is generally a weakling who will lie, steal, bribe, or commit any other secret crime to save his wretched skin. Fear, too, dehumanizes a man—degrades him to the level of the lower animals. It freezes and paralyzes him, robs him of his senses, and clubs, as it were, his higher and better self into unconsciousness, leaving the lower and baser to revel over his downfall. There is no more ugly and pitiable sight to behold than a man with his regal, if not divine form, trembling and cowering, pale as death, eyes bulging, hair standing on end, skin pimpled like that of a goose, knees shaking, lip hanging, pleading for mercy or muttering incoherently, and, when an opportunity presents itself, breaking out in a run like a timid hare or hen. His conduct is an insult to the majesty of the humanity which he so unworthily shares with us; we feel that we have been humiliated, outraged and desecrated, and cannot help despising him for it. "The craven heart," says Dr. Adler, "ought to be despised.

Unless one has the resolute will, the fearless soul, that can face difficulties and danger without flinching, he will never be able to do a man's work in the world."

Courage.—On the other hand, we cannot help admiring and even idolizing the man of courage, who stands his ground with shoulders squared, head erect and mouth firm, and by his conduct proclaims himself perfect master of himself and the situation. "The gentleman," says Emerson, "is a man of truth, lord of his own actions, and expressing that lordship in his behavior, not in any manner dependent and servile either on persons, or opinions, or possessions." Is his life or liberty in danger, he refuses to acquit himself otherwise than becomes the dignity of a man. He loves life and liberty as much as any one, but greater than his love of these is his fear or hatred of dishonor, disgrace, and unworthiness. In preferring death to a wretched life of shame, to a life unworthy of human kind, he makes a noble sacrifice, holds high the standard of manhood, renders an invaluable service to his fellows, and makes us all his eternal debtors. We are ourselves better and nobler because of his life; he has shown us to what heights man can attain; has inspired us with faith, confidence and respect; and has given us a high ideal to live by; so that we feel we are not indeed repaying him, but rather honoring ourselves, when we raise a costly monument to his memory. Paraphrasing a familiar Biblical passage, it may be said that he that loseth his life for the glory and honor of mankind shall find it again multiplied a billion-fold in the minds and hearts of succeeding generations. "For the whole earth," as Pericles said, "is the sepulcher of famous men; not only are they commemorated by columns and inscriptions in their own country, but in foreign lands there dwells also an unwritten memorial of them, graven not on stone, but in the hearts of men."

But in lauding courage, we must be careful to dis-

tinguish noble courage from courage that is ignoble. Not all courageous men are virtuous. The bandit and highwayman and yeggman are undoubtedly courageous, if by courage we merely mean disregard or contempt for pain, but they expend their courage for unsocial and immoral purposes. And even when a man's purpose is praiseworthy he may carry his courage to an excess, and then it becomes foolhardiness—a vice instead of a virtue. He may be the cause of hundreds of men losing their lives unnecessarily. The courage that is a virtue is seasoned and controlled by reason, and above all, it is temperate. It often requires more courage to forbear and restrain one's self than to strike impulsively. The story is told of an impudent young man who quarreled with Sir Philip Sidney, and, trying to provoke him to fight, went so far as to spit in his face. "Young man," said Sir Philip, "if I could as easily wipe your blood from my conscience as I can wipe this insult from my face, I would this moment take your life." That was genuine, noble courage. A fool rushes in where angels fear to tread, but no one applauds him for his courage. All virtues, it will be seen, have these characteristics in common—they are reasonable and temperate. Even fear, when these characteristics are joined to it, becomes a virtue. The respect we show to superiors is of this nature, and so are awe, reverence, the feeling of the sublime, and the like. The Jesuits, who were excellent students of human nature, used to distinguish carefully between what they called *timor servilis* and *timor reverentialis*, —the fear which springs from servility and cowardice, and the fear which springs from respect, love, and reverence. Now the virtuous man is not he who is absolutely fearless, if indeed it is possible to be such, for rather he who fears aright and in moderation, whose fear belongs to the type of the *timor reverentialis*. So that we may say that it is not so much the feeling itself that constitutes virtue, as the amount of

it and the worthiness of the object or condition that calls it forth. The point to be emphasized is that it is excess or deficiency that makes our judgments wrong and our actions bad, that turns virtues into vices, and that temperance, harmony, balance, or the golden mean is the essence of all the virtues. As Aristotle said, "Virtue is the habit of choosing the relative mean, as it is determined by reason, and as the man of practical wisdom would determine it."

Endurance.—Endurance and fortitude are closely akin to courage. Fortitude is a quiet, passive, non-dramatic type of courage. Courage is active and aggressive, voluntarily going forth to face danger in order to accomplish a noble purpose. The man of courage is often, in the heat and excitement of conflict, unconscious of danger, and he may come out of it without having suffered any actual pain at all. The man of fortitude, on the other hand, is clearly conscious of the danger and actually endures the suffering, but he resolutely refuses to yield. He will suffer hardship or torture to the end rather than purchase release from these at the cost of his principles, his sense of duty, or right. The long list of martyrs in the histories of religion and science belong to this category; and so, too, do the noble women who stay at home and patiently watch and wait and endure more than their husbands or loved ones suffer in the conflict or trial. These two types of courage correspond to the two chief types of men,—the men of action and the men of reflection. Each can be noble and courageous in his own way, and it is idle to speculate which of the two types is the better. Ben Jonson evidently considered them of equal value when he said:

> "Fear to do base, unworthy things, is valor;
> If they be done to us, to suffer them
> Is valor, too."

We cited Sir Philip Sidney as an example of noble

AN EASTER OFFERING.—The beginning of a romance.

courage. Perhaps it would be more correct to consider him a man of fine restraint and wonderful endurance, but the distinction is hardly worth making.

Love.—Of all the emotions, the grandest is love. When the great religious geniuses tried to picture to themselves the essence of God they could think of nothing higher or nobler than love. And so they said, whether they were Greek or Roman, Hindu or Persian, Jew or Turk—all with one acclaim: "God is love." Love is the one great theme of religion, art and literature, and well it might be, for love is life and the source of life. In field and brook and tree, in hovel and palace—wherever we look, there is the presence of love and the song of love animating the souls of earth's creatures, and making them divinely happy.

"There is no good of life," writes Browning, "but love—but love!
What else looks good, is some shade flung from love;
Love gilds it, gives it worth. Be warned by me,
Never you cheat yourself one instant! Love,
Give love, ask only love, and leave the rest!"

Without love there could be no world, no immortality of the human, animal, and even plant species. Love is self-sacrifice, and, on the other hand, it is self-culture and enlargement and perpetuation. It expands, ennobles, and uplifts; stimulates to deeds of worth and heroism, is at the root of all good work and service, and, as Browning again says,

. . . "is incompatible
With falsehood—purifies, assimilates
All other passions to itself."

Being such a powerful influence for good, it should be disciplined, developed, and made a habit early in life. For love, like every other emotion, will starve and atrophy if not properly fed and exercised; or it will grow rank and attach itself to unworthy objects, and stimulate to vice and crime.

And first comes love of parents. This manifests itself in obedience, gratitude, little acts of kindness, thoughtfulness and consideration,—what is commonly called "good manners." Along with this love goes the love of brothers and sisters and relatives, all of whom constitute what may be called one's larger familial self. In addition to being a member of a family, the individual is also a member of a still larger unit—the community in which he lives and labors. And as the child grows and develops, his love gradually irradiates from the family to the city, state, section, and country, when it is known as patriotism; and, if his development is not arrested, it passes over into other countries, so to speak, and embraces all men, and even the lower animals and plants. Such lovers the world's overmen and first-born have been,—the religious leaders, poets, and philanthropists. St. Francis called "flowers, worms, birds and insects his brothers and sisters," and the love of the poet Richard Jefferies was so all-encompassing that he "buried his face in the grass and prayed to be absorbed in the whole universe."

Friendship.—The love of others outside the family circle is called friendship. If men were complete and self-sufficient, like gods or demons, there would be no friendship in the world. There would be no need of it. But we are not complete and self-sufficient; we are fragmentary, in almost every detail, and dependent, at every turn. We cannot see things from every point of view; we cannot always judge correctly; our emotions are not any of them completely developed; and we cannot always do the things we would like to do. Accordingly, we need friends, soul-affinities, to complement us, to make up our deficiencies and shortcomings, to round us out, so to speak. Aristotle defined a friend as "another himself." The man who has the greatest number of friends is the most nearly complete and perfect, for they are real parts of his

larger social and spiritual self. Friendship warms into life dormant powers and capacities, and discovers and brings out the best that is in each. It is an affinity between two souls which are both similar and different. "Friendship requires that rare mean betwixt likeness and unlikeness that piques each with the presence of power and of consent in the other party. . . . Let him not cease an instant to be himself. The only joy I have in his being mine, is that the *not mine* is *mine*. I hate, where I looked for a manly furtherance, or at least a manly resistance, to find a mush of concession. Better be a nettle in the side of your friend than his echo. . . . That high office requires great and sublime parts. There must be very two before there can be very one. Let it be an alliance of two large, formidable natures, mutually beheld, mutually feared, before yet they recognize the deep identity which, beneath these disparities, unites them."*

Friendship, says Bacon, "redoubleth joys, and cutteth griefs in halves. For there is no man that imparteth his joys to his friend, but he joyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less." We can open our hearts to our friends, make our confessions to them, think aloud in their presence and reveal ourselves to them not as we appear to strangers, but as we really are. We take them into our holy of holies, where we dwell so much in utter solitude, and their companionship is a great comfort and relief to us. For a few moments, at any rate, we can "drop even those undermost garments of dissimulation, courtesy and second thought, which men never put off, and may deal with him (our friend) with the simplicity and wholeness with which one chemical atom meets another." We can be true to ourselves.

Friendship is so fine and delicate a soul-flower that it cannot grow in marshes of selfishness, deceit, dishonesty, untruthfulness, and insincerity. It requires

* Emerson: *Essay on Friendship.*

a soil that contains the elements of all the virtues,—loyalty, honesty, sincerity, justice, kindness, respect for the individuality of others, liberality, gratitude, and the rest. No man can be a true and worthy friend who lacks these qualities. If he is envious or jealous of me, he is not my friend; if he would compel me to think and act as he does, if he is intolerant of my personality and would remould it in his own image, he is a conceited egotist. If he is inconsiderate, unkind, blunt, or lacking in the sense of propriety which characterizes the gentleman, he can make but a poor friend. "Let me be alone to the end of the world," says Emerson, "rather than that my friend should overstep, by a word or a look, his real sympathy." A fool can be neither virtuous nor a friend.

What was said of love applies with equal force to friendship. It is a sentiment which grows or decays according to the care it receives. There are some unfortunates who seem to lack the capacity to make friends,—in all probability, they did not practice the art in their young days; and, of course, there are those who have the knack of binding to themselves all with whom they come into contact. It is a precious gift, but, as in the case of love again, it should be disciplined and controlled by reason. We sometimes make friends of those who are unworthy of us, and it reflects seriously upon our judgment and character, if indeed it does not injure us more deeply and permanently. The world judges us by the friends we have, for it has found this to be the truest index of a man's inner self,—his character. Life's great task is to discover those friends and companions among whom we can move and live most happily, develop ourselves to the utmost limit, and accomplish the greatest good for ourselves and society. This we cannot do well ourselves when we are young and inexperienced. We must rely upon the counsels of our parents and older

brothers and sisters. And this is another reason for the great value of obedience as a virtue.

Sympathy.—Friendship presupposes sympathy, which means literally suffering with another, the ability to enter into the feelings of another, to put one's self in another's place. To be understood, to be felt with, to know that we are not alone in the world when trouble and calamity befall, is one of the greatest needs of the human heart, and he who can make us feel this is twice blessed. Sympathy, like love and friendship, is an altruistic emotion. Of course there is a sympathy that is purely instinctive or imitative, such as exists among the lower animals, but we are speaking now of the higher human sympathy. *That* is a noble tendency to stand by our friends in their hours of trial or grief, and to lift their sorrows by sharing them with them. Words are not necessary; our presence, a mere look, a pressure of the hand, will suffice. But in order to have large and ready sympathies one must have intelligence, tact, and a wide range of experiences. Job's friends came to comfort him, but they lacked tact and fine feeling and left him more abjectly wretched than they found him. "A man to be greatly good," said Shelley, "must imagine intensely and comprehensively." That is, he must be able to picture to himself vividly another's thoughts, feelings, situation and general condition. Sympathy exists only among equals, among those who are practically on the same plane educationally and socially, and of a similar temperament. If one prides himself on being superior to his neighbor, as made of finer stuff, he cannot sympathize with him, nor does his neighbor desire it. The feeling of such an one is pity, not sympathy; and pity, when bestowed upon a self-respecting man, is an insult. We may pity the lower animals, the insane, criminal and defective, but it is better to be indifferent to our normal fellow men than to pity them.

It should not be inferred from the above that the only office of sympathy is to comfort the bereaved and troubled. We need sympathy in our rejoicings as well as in our sorrows. No one can be happy or fortunate alone. We need sympathy with our work and strivings, with our ambitions, ideals, and intellectual beliefs. The teacher needs the sympathy of his pupils; the preacher of his congregation; the orator and actor of their audiences; the poet, philosopher, novelist and essayist of their readers; and so on through the whole list. Sympathy inspires and sustains us in our work. As Aristotle well observed: "It is not easy to maintain a glow of mind by one's self, whereas in company with someone else, and in relation to others, this is easier." Sympathy has a wider range than love or friendship. We can sympathize with utter strangers, though, of course, not with the same intensity as with friends. Another point that needs to be brought out is that there are two kinds of sympathy,—the passive, fictional kind; and the active, real kind. The woman who cries her eyes out in the theatre while her coachman freezes on his box; the boys and girls who sob over the novels they read and are unkind to their living companions, indulge themselves in the former type. Their tender feelings evaporate within their own bodies, as it were, and while they may afford them subtle pleasure, they do not express themselves in outward acts, and are therefore barren and useless. Sympathy is given us to act with, to do good with, and not to play with and indulge in for our own gratification. It is a social, not selfish emotion. Like the other emotions, it needs cultivating and disciplining to keep it normal and healthy. There are some who allow their sympathies to run away with them, to extend themselves to unworthy objects. Such mawkish sentimentalists are public nuisances; they do more harm in the world

than good. And here again, we see that reason, temperance, and balance are at the bottom of all virtues.

Hate.—The opposites of love, friendship, and sympathy are hate, enmity, and antipathy. The former are attractions, attachments; the latter are repulsions, detachments. The rôle that hate has played in the history of man is almost as great as that of love. It has been the cause of all the wars, holocausts, and persecutions that redden the pages of history. Peoples have been scattered to the ends of the earth by its fury, and whole tribes and nations completely exterminated. The one great cause of this emotion is *difference.* We instinctively hate the different. It is difficult for one to adjust himself to the different, to absorb and assimilate it. And, besides, being different is more or less new and unknown, and may therefore be dangerous. That is why we instinctively hate it. But it should be remembered that there are differences that are fundamental and differences that are superficial. Racial and generic differences belong to the former category. The antipathy between the different genera of the lower animals,—the cat and dog, for example,—and between the white and colored races of man springs from this fundamental biologic difference. There are wide gulfs between the genera of animals and races of man which are difficult to bridge, but even the cat and dog when reared in the same house, forget their instinctive antipathies and play with each other; and men are learning to get together and associate with each other in educational, commercial, and civic enterprises, and to some extent the strong social barriers have been broken down. The railroad, steamship, cable, wireless, telegraph, books, newspapers, magazines, etc., are slowly but surely welding us into one big brotherhood. Arbitrations and treaties are supplanting wars; love is conquering hate, especially that growing out of superficial differences.

Hate is an ugly emotion, but it has its place in the

economy of life. The virtuous man is not a molly-coddle who knows no hate; on the contrary, he hates baseness, falsehood, ugliness and the devil as fervently as he loves God, honor, truth, goodness, and the beautiful. The problem here, as in the other emotions, is to control it and direct it against those things which, in the judgment of all good men, merit it. It is to the good haters of vice and corruption, to the men who become angry when anger is righteous, that we are indebted today for the reforms in our social, industrial and political institutions.

Jealousy.—The offspring of the *mésalliance* between incompatible love and hate is the green-eyed monster jealousy. There is a reason why envy and jealousy have always been symbolized as green-eyed monsters. People become pale, lean, and serpentine green when they look continuously at the success and fortunes of others and contrast them with their own less happy lots. Shakespeare speaks of "Lean-faced Envy in her loathsome cave," and the race long ago observed that "the envious man's face grows sharp and his eyes big," that "an envious man waxes lean with the fatness of his neighbors," that "the jealous man spreads his bed with stinging nettles and then sleeps on it," etc. Envy and jealousy are spiritual poisons generated by petty self-love and irrational hate of others; and being poisons, so to speak, they wither, distort, and discolor soul and body. Envy has been defined as "the dyspepsia of the mind and the rottenness of the bones." It gnaws the soul as the moth gnaws a garment; it is "cruel as the grave; the coals thereof are coals of fire, which have a most vehement flame."

Parents are familiar with the jealousies of children which sometimes necessitate the purchase of the same clothes, shoes, hats, toys; and the same amount of petting and caressing, of love and attention to be bestowed upon each. Even the sweet-souled Helen

Keller, when a child, came near killing her baby sister because she was jealous of the love and care the latter was receiving from her mother; and there are numerous such cases on record. Nor does this feeling always disappear when the children are grown up. The commercial, professional, and social worlds are only too full of it. It is like a hardy plant that will continue to grow if the slightest opportunity be given it. The only way to suppress it is to kill it root and branch while it is yet young.

There are some who consider jealousy a very valuable feeling in the economy of life, agreeing with the late Professor James that "nine-tenths of the work of the world is done by it. We know that if we do not do the task somebody else will do it and get the credit, so we do it." Teachers used to employ it as an agency for arousing a pupil's interest or ambition. But happily, the world is showing signs of having had its fill of individualism and greed, and is now entering upon a new era of collectivism and social service. Coöperation and mutual aid are supplanting selfish efforts and frenzied competition. We are learning that

> "All are needed by each one,
> Nothing is fair or good alone."

The jealousies and rivalries of the future will not be for personal gain or self-aggrandizement, but men will vie with one another to see who can render the greatest amount of service to his fellow men.

THE WILL: THE DISCIPLINED WILL; OR, GOOD CONDUCT.

Mind and Body.—If man were merely a thinking and feeling being, he would have no need of a body. There would be nothing for it to do. It would be only an encumbrance and intolerable burden, as is proved by the testimony of many mystics, dreamers and recluses of a former age. Their chief aim was to

free their souls from the "vile dungeons" in which they believed them to be imprisoned. But this has never been the ideal of healthy-minded and able-bodied men. Normal man is more than a thinking and feeling being; he has wills and desires, and therefore needs a body to exercise the will, do its bidding and gratify his desires. The body is not a foul dungeon, it is Nature's masterpiece,—a most wonderful complex mechanism which the mind uses to receive messages or impressions from the external world and to respond to them in ways productive of development and generative of power to cope with and control the physical forces. It is evident, of course, that the more perfect the machine, the finer its parts and adjustments, the greater will be its productive capacity and the accuracy of its work.

We have spoken of the body as a machine, but this, of course, is a figure of speech. The body is infinitely more complex than any machine made by man, and differs from the latter in every essential respect. Unlike any machine built of steel or brass, it is absolutely automatic, self-regulating and self-repairing; it grows, changes its form and size, and can adjust itself to countless situations, perform an almost endless variety of tasks, and turn with the greatest ease and facility from one piece of work to another. And all this is made possible by its marvelous structure.

The ancient Greeks seemed to have realized the beauty and worth of the body even more clearly than we do. They had two kinds of schools, and the children were required to attend both. One was the music-school, for the harmonious development of the mental faculties; and the other, the palaestra, for the harmonious development of the body, in order to make it a ready and effective instrument of the will. They understood that a sound mind needs a sound body for a fit companion, and they correctly believed that

PHYSICAL EDUCATION OF A GREEK YOUTH.—Scene in the Palestra.

the mind could be made more sound and brilliant by proper physical training. By forty, they said, a man is either an invalid, a philosopher, or a fool; that is, he either has not taken care of his body and is therefore an invalid; or he has, and is, therefore, a philosopher; or he is a fool, and therefore need not be considered. Cicero well expressed their ideal in the phrase: *Valere est philosophare,*—"to be strong is to be a philosopher"; and Pindar's famous phrase, which ought to be inscribed over every gymnasium door, was to the same effect: "No man is truly great who is not great in his hands and feet." "The first requisite to success in life," says an Englishman, "is to be a good animal," and he uses the word "success" in the widest sense, to include scholarship as well as technical skill and business ability. As we shall see, it is also the first requisite to the virtuous life. For healthiness is practically synonymous with holiness, and disease and weakness with vice and sin.

It is well known, for example, that criminals, idiots, and defectives are much below the normal standard in both height and weight, and it has been found that the best way to improve and reform them is to stimulate their body-growth. The feeble-minded and feeble-willed are feeble-bodied. Make the body healthy and vigorous, and the mind will soon be aroused from its torpid condition and respond to the knockings at its door. For the mind is in some mysterious fashion intimately connected with the body. There can be no sensation, for example, until the brain has been stimulated; brain changes are accompanied by changes in the stream of consciousness, and if the brain is diseased or injured, consciousness is seriously disturbed, if not entirely annulled. Narcotics and anæsthetics affect the mind, and when the body or brain is fatigued there is a corresponding mental fatigue. These are a few proofs of the sympathetic relationship between the mind and body, and they also show the profound influ-

ence the latter has upon the former. Some years ago, Dr. Hamilton D. Wey, of the Elmira Reformatory, selected a half dozen of the worst dullards in the institution and put them through a special course of vigorous physical training for a year. Almost immediately they showed marked signs of improvement, mentally, physically, and morally, and all passed from the lowest to the highest grades and maintained their standing after their special training had ceased. At Harvard, Yale, Bowdoin, and other colleges it has been found that the best students are, as a rule, those possessing the best bodies; and in the lower schools of this and other countries, the tallest and heaviest among children of the same age are generally in the highest grades, while those who are shortest and weigh the least are generally in the lowest.

Physical Training.—For these reasons educators are beginning to get at the mind, will, and character through the body. A strong mind, with an undeveloped, untrained body, if such a combination be possible, would be like an able general with a half-starved army unable to carry out his commands. This is the reason there are such wide gulfs so frequently between our intentions and actions. Our ideas and desires may be good, but the instrument—the body—is so dull or weak that they cannot express themselves in appropriate conduct. We are left then with only good intentions, with which hell is proverbially paved. Browning in his *Last Ride Together* and in *Rabbi Ben Ezra,* from which we quoted in an earlier section, has unconsciously given us the true educational ideal, namely, to make the hand and brain a fitting pair; to teach the heart alike to conceive and dare, and make every act prove all its thought had been. Flesh helps soul no less than soul helps flesh.

But the body, like the mind, can be given full freedom only by training and education. We must educate and develop the nerve-cells and the muscle-

fibers, with which they are connected, so that they will always coöperate with rapidity and precision in doing the biddings of the will. And the way to educate and develop and coördinate them is by physical exercise. Through exercise, which means repetition of muscular contractions and relaxations, we build up the tonicity, or health and strength of the muscle-fibers, and make deeper and deeper paths between them and the nerve-cells that control them, so that it is easier for an impulse initiated in the brain and representing a will or desire to find the proper muscle the second time than the first, and much easier the twentieth time than the second, and so on, until after long continued repetitions the coördination between muscle-fibers and nerve-cells becomes perfect, making the action accurate and automatic.

We see examples of this process every day in learning to walk, to write, to read, or to play the piano, billiards or tennis, or to ride a bicycle, or to swim. The paths become deeper and deeper with every repetition, and nerve impulses flow along like a stream in a deep-worn channel, straight to its destination without loss of time or energy. On the other hand, newly formed streams with shallow channels or none at all, find their destinations only after long, tortuous windings and evasions or surmountings of numerous obstacles, necessitating a great waste of energy. So with the brain. Before the paths or coördinations are made, our actions are slow, inaccurate, and fatiguing. Our first letter on the typewriter, or exercise upon the piano is painfully slow and full of errors, and we get up from the task almost exhausted, because we have been writing or playing not with the fingers, but with our whole bodies. The nerve impulses have not gone straight to the finer muscles in the fingers and wrists, but have wandered about seeking the line of least resistance. After a sufficient number of repetitions, however, the line of least resistance is found and is

worn deep, the letter writes itself, as it were, or the exercise plays itself; there are no errors and very little expenditure of energy. This is the meaning and value of habit,—to make pathways in the nervous system so that we may perform our actions in the shortest time and with the least amount of effort. If it required as much time to make our toilet, dress, write, and do the thousand and one things we now do almost unconsciously, as it did the first time we attempted to do them, progress and education would be impossible. We should be still trying to learn how to crawl. Development and education are possible only because of the fact that once a connection has been made between cells and fibers, it tends to persist, owing to the plasticity of the nervous substance, or the memory, if you please, of the nerve-cells. So that by the time we have attained our full growth and development, our neuro-muscular system is well coördinated, and actions which formerly required considerable pains and all the effort of attention to perform them, now perform themselves automatically or reflexively through the lower centers in the spinal cord to which they have been transferred, and leave the higher brain-centers free to grapple with other and more difficult tasks and problems, and to conquer new realms. This is the meaning of education,—making of the body a ready and efficient secretary of the mind, which is itself too important and too busy with weightier matters to be worried with the routine affairs of daily life. The mind thinks what it wants to say, and the lower centers automatically do the mechanical part,—form the letters, spell the words, capitalize, punctuate, etc.

Athletics.—Perhaps the best agency for training the body and forming useful habits is athletics. It is also an excellent agency for bringing out the virtues, that is, for moral training. Baseball and football, for example, help to prepare for adult life by exercising

and developing many of the powers and faculties that are needed in the active world. They teach the young man patience, obedience, self-denial, self-control, self-submergence; they train him in alertness, agility, swiftness, grace; in courage and endurance, in working in harmony with others for a common end, in sacrificing his own chances to shine for the good of the team; they give him an opportunity to get his own measure, teach him the bigness of trifles, the value of fair play and "the square deal"; they enable him to taste the joys of victory and the sorrows of defeat; they develop generosity and magnanimity; train him to be a good loser and modest as a winner; accustom him to think quickly in a crisis, to deny himself present pleasures for a future good, to obey orders implicitly and cheerfully, to put every bit of brain and brawn into his efforts,—all lessons which will stand him in good stead in after life. Athletics bridges more happily than anything else the chasm between thought and action, for success in a game depends not only upon the excellence of the plan, but the skill with which it is executed. It involves both study and action, and exercises intellect, feelings and will concomitantly.

Ideational Will.—We have spoken thus far of the physical side of will. There is also a mental side to it,—what may be called the will proper, or effort, desire, and intention. We speak of strong wills and weak wills, and of obstinate, balky wills; of men of determination and persistency, men who never say "die," implying by these terms certain native qualities of the constitution of their minds or characters. And so, too, we speak of brave and timid characters,—meaning that they were born such,—the aggressive and the bland, the magnanimous and the ignoble, the generous and the parsimonious, the liberal and the illiberal, idealists and materialists, the volatile and phlegmatic, the modest and conceited, the practical and the visionary, and so on without end. We no

doubt inherit the seeds of our temperaments and characters along with our bodies, but these are greatly influenced and modified by our own experiences, environment, and training. We have seen that a man can successfully overcome his instinctive or acquired fears by proper self-discipline, or he may let himself become a prey to them. Likewise, a man can strengthen his will, or weaken it by an improper and unhygienic mode of living. After all, will is merely the active phase of thoughts and feelings. All thoughts and feelings, as we have seen, tend to express themselves in conduct. If our thoughts are vague and incoherent and disordered, our wills in all probability will be weak and balky; if, on the other hand, our thoughts are clear and coherent, if they back each other up and are strong in feeling, our wills will in all probability be strong. "To think," says Professor James, and by thinking he means paying voluntary attention to something not especially interesting,—"is the secret of will." The reverse is equally true: to will is the secret of thought. The philosopher Schopenhauer considered will the essence of all being and the source of all progress, and Kant declared that "the only good thing in the universe is a good will." But, as was pointed out in a previous section, there are no air-tight compartments between thinking and feeling and willing. They are but different phases of consciousness.

The training of the will is the training of the intellect and the feelings, this training is the training of the will. The training of the body is directed by the mind, and the mind is profoundly affected by it. There is action and reaction throughout, and complete education is perfect culture.

To sum up: Virtuous character is the resultant of the harmonious, symmetrical development of mind and body, which implies wide knowledge and refined feelings expressing themselves easily and gracefully in good private and social conduct.

CHAPTER VII.

How the Moral Life Differs in Children and Adolescents.

IN this article the word "children" covers the period from birth till twelve years old, and "adolescents" are young people between the ages of twelve and twenty. Generally the break between these two classes is put at fourteen years, but I am personally convinced that the line of natural cleavage comes two years earlier than this.

FEELINGS GOVERN THE CHILD.

There are certain physical and mental characteristics that mark the child's inner life before the age of twelve, and these largely determine his moral beliefs and practices. First of all, he feels rather than thinks; he loves, hates, desires or dreads, without knowing why. He is punished and resents it; but he does not know why. He longs to go fishing, and arguments, based on the inconvenience, danger, expense, and likelihood of not catching any fish, do not touch his longing. Intelligence is a very late development in life, compared with the older sensibilities, and this holds both in the race and in the child. The feelings are the aristocrats, the primitive settlers in the soul; while thinking is a newcomer, with all the vulgar push and self-assertion of the newly arrived.

In the second place, the child's personality, in babyhood, centers in his mouth; in childhood, this personality is still small; and, since all his interests must be attached to it, they are all colored by his small

personality. His is a Copernican universe, and he is the center around which all revolves. Caught writing a love letter to his little sweetheart, in school, he stands in his place the next day and takes a dose of poison feeling that the whole world will be plunged in regret and despair over his untimely death.

THE CHILD'S FRAGMENTARY THINKING.

Under these conditions, the child's world is fragmentary; he can concentrate his attention for only a few minutes; despair follows a broken toy; an eternity of gladness seems involved in a half holiday. Short views prevail; to escape punishment for an hour seems very much like removing guilt. This quality of fragmentary thinking comes out when a child draws a picture, like that of Johnny-Look-in-the-Air, who falls into a river and is fished out by two men. The child draws a river, with a few scratches of his pencil, and Johnny floating in it; then a man is drawn on one bank pulling Johnny out with a pole. Each part of the story fades into the background of the child's mind as he draws; and at this point he remembers that there was another man engaged in the rescue. The right side of the paper being full, he puts this second man on the left side of the river also pulling Johnny out with a pole. Because he thinks only in little bits, and never grasps his own picture as a whole, the child does not realize that the men can never land Johnny, pulling him from opposite banks.

THE CHILD'S ATTITUDE TO AUTHORITY.

These qualities of mind make it easy for a child to accept authority; in fact he can find unity of life and peace of spirit only in the leadership of one he trusts. Adults are so much wiser than he, they have such gifts of long vision, that he cannot see their horizons; they are Olympians. Hence with little children, the story of Santa Claus is accepted, even when in their own

homes the venerable and portly saint, with his huge baskets of toys, would have to come down through a narrow chimney and out through a five-inch crooked stove pipe, and a little sheet iron stove, into the room where the stockings hang. Later on, the child thinks of God as a venerable man, sitting on a marble throne, in a garden such as he has seen, around which is a high wall of gold, studded with jewels.

THE MORAL IRRESPONSIBILITY OF CHILDHOOD.

The moral life that goes with these mental qualities is easy to understand. Truth, as a universal law, is unthinkable to children. There is always some way to get around things. Some generous old uncle, some fairy with a wand, will transform nickels into quarters, mice into horses, giants into dwarfs. Ideas are the playthings of the child's mind; and just as the rolling pin wrapped with a towel becomes a baby, so a boy with a wooden sword becomes a soldier; a shove in the playground becomes a vicious assault; or a kindly service for his mother makes the boy into a knight of chivalry. Short vision enables one, with a ready denial of facts, to escape unpleasant consequences; and only slowly does a child learn that the mills of the gods, though often delayed, do grind exceeding small.

So in matters of property, the child, governed by desires, and with a small personality around which everything revolves, owns what he wants. Since he is under authority, and has only partial control over even his own clothes and his playthings, he finds that he has much the same control over his mother's toilet articles and his playfellow's tops and marbles. Only slowly does he learn into which things he can safely infuse himself and really possess them. Hence he digs up the garden beds, breaks the carriage whip, and invades a neighbor's grounds without really doing anything wrong. Very few grown people are quite

sure what is theirs, and what belongs to some one else. Under these conditions, it is difficult for a child to give anything completely away. When he sees it again, he moves into it, and it is once more his own; children are Indian givers, because, like the Indians, they have an undeveloped sense of property.

In personal relations, since personality is intense and small and vision is short, the child must be selfish. Altruism is a bigger selfishness, and the child is still small. Forced unselfishness seems to the child to be injustice. His spasmodic generosity is only temporary, and is pretty sure to be followed by selfish reactions.

The young child's inexperience and his narrow selfhood, make his sympathy very limited and his acts are such as, in his elders, would be called cruel. He is seeking varied experience, and the pet he hugs in the morning he may throw down the stairs at noon or neglect to feed at night. So, too, in righting his wrongs, he turns naturally to revenge; indeed, in one of our studies of children, we found more than three-quarters of the children upholding revenge, even when seven years old.

THE CHILD'S MORAL TRAINING.

Moral training in childhood must be mainly a matter of stocking up the lower nerve centers with good reflexes, that is, habits. The first of all these habits in importance is absolute, unquestioning obedience to father, mother, nurse, teacher, the laws. When the baby reaches for articles on the table and the parent says, "No! No!" that should be as final as the later recognition of a law of nature. Learning to eat without spilling his food on the table or on himself, is a great moral achievement for a child. Learning to attend to excretions and to keep his nose clean is a great step in moral and social progress. Learning to dress one's self, buttoning clothes and tying shoe

strings, mark still further stages in moral growth. Playing fair, and obeying delegated authority, should come with the kindergarten. Respecting property and outside authority, following a leader with loyalty, and playing more difficult games with the spirit of fairness should come with the elementary school.

Since the child has short vision, the evil consequences that will inevitably follow wrongdoing must be interpreted to him at once in terms of punishment. Many of our investigations show that in infancy the most effective punishment for wrongdoing is a sharp appeal to physical pain. This has been man's greatest educator in primitive times, and it is the first form of appeal which the child understands. It should be seldom made, but the yielding should be absolute. With little children, the parent often feels that the occasion does not justify insistence and that the matter at issue is too slight to justify extreme measures. Generally this is right; but whenever the question of obedience is fairly raised there must be no half-measures; obedience must be complete, no matter what the price.

In childhood, religion is modelled on human patterns, and as a moral force it rests in "God sees you." God is an extension and intensification of the supervision of parents and teachers and his authority must not be overworked, lest fear and dislike crowd out love. Ideals of conduct derived from stories in literature are very effective in childhood, but the types are narrow, for all men must be good or bad, brave or cowards, kind or cruel. There is no place for a balanced judgment of human conduct at this time.

Formulated statements, rules of conduct, and dogmas are of little use to young children. Even the Golden Rule when taught to children comes back in one of our recent investigations of children in such forms as these: "Do unto others as they do unto you." "Do as you be done by," and "Do to others

as they should do to you." Such distorted statements show how worse than useless abstract moral statements are with children. Life with them is concrete and personal, and its laws must be the same.

THE TRANSITION FROM CHILDHOOD TO YOUTH.

The age of twelve marks a great transition in life. It is the beginning of the changes of puberty, which bring a reorganization of the whole range of physical activity. The hips and shoulders broaden; the voice changes; new functions come into play; and for a time there is a deep disturbance of the very foundations of life. Individual initiative comes forward, reasoning awakens, personality broadens, and the child becomes a youth or maiden. Like most transitions, this is a time of difficulty and demands wise guidance.

Our studies show that children often hark back at this time to forms of behavior which we had thought outgrown. Thus the tendency to avenge their own wrongs, which disappears steadily until about twelve, comes surging back. Thoughtless cruelty, which had been slowly giving way to broader sympathy, also reappears, so that boys bully and girls tease. This is the age of the practical joke. Deceit, which seemed giving way to frankness, often reappears; and consideration for others turns back to more elemental selfishness. If, however, one is patient, these recrudescences pass quickly, and by fourteen the youth is in possession of those new powers of body, mind, and soul which the next six years should shape to the uses of mature life.

SOCIAL CHARACTER OF THE ADOLESCENT.

Thinking in larger wholes, and feeling as a larger self,drive the youth into combinations with his fellows. Play ceases to be accidental, and organizes itself in athletics. Baseball and football clubs flourish; and recreation grounds become imperative. If neglected,

this organizing force drives boys into gangs of hoodlums; they gather in crowds and follow capricious and dangerous suggestions. Looking for some good way to use this organizing tendency, we often turn to military organization. This has been so long studied, and has been so well developed, that even in America we are tempted from time to time to form organizations, such as The Boy Scouts, which carry with them fighting ideals which may be dangerous to peace-loving democracies.

In our schools, many experiments in self-government along the lines of the school-city, have sought to use this force for purposes of training. High school athletics and the spirit of contest in studies have been invoked to meet the need for this later school period. It is the absence of adequate opportunity for such social organization that drives high school students to organize secret fraternities and sororities which are very apt to narrow sympathy and to waste the powers of youth on petty aims. We need teachers today who can invent worthy lines of coöperative effort for youth where they will deal with real and important things. Such lines of work must involve rivalry, struggle, opportunity for personal distinction, emblems, passwords, processions, and display.

During the last quarter of a century the Church has seized on this need for youthful organization and has formed religious groups such as Epworth Leagues, Y. M. C. A. and Y. W. C. A. associations where young men and women are trained for social, moral, and religious coöperation. Unfortunately, these organizations, through lack of definite aims and large purposes, often fail to reach the highest needs of their members. Through the rites of confirmation, the churches replenish their numbers, between the ages of twelve and fourteen, and the young people thus recruited become the lifting power of the organizations.

SEX AND ADOLESCENCE.

Much of the social impulse of early youth gathers around the newly awakened interest in sex. Boys and girls eagerly seek each other's society, though modesty and shyness are the natural expressions of this feeling in youth and maidenhood. Basket-ball contests, tennis, debates, literary societies, dancing, camera- and walking-clubs give a natural expression to this need. In later life, the cultivated relations of men and women lie at the base of all that is finest in society and in the arts. In order that one may enter into this world, he needs cultivation through a period of youth. In our great coëducational high schools and colleges we have hardly begun to use this powerful force as we should, and much foolish and dangerous familiarity follows from its neglect; moreover, our adult population shows the results of this neglect in its general lack of cultivated intercourse between the sexes. At the beginning of this adolescent period, boys and girls need some special instruction in matters of sex; but above all, they need plenty of organized life, in which youths and maidens meet and associate in public, under the eyes of their parents, friends, and the grown-up public.

NEW IDEALS IN ADOLESCENCE.

Ideals change at this time, and fixed ideas give way to expanding ideals of bravery, power, and accomplishment. These changes help young people to see that most people are both good and bad, and some measure of suspended judgment becomes possible. Girls, especially, need fine, womanly ideals at this time. At present, we are rearing our school girls on ideals of men, mainly generals and statesmen. If one looks through an ordinary school history he is surprised to find that less than one page in five hundred is devoted to women, while in literature and biography the emphasis is all thrown on manly ideals. In studies made on many

thousands of American school children, we find that, although boys almost never chose women as their ideal characters, half the girls chose men. It is certainly an absurd condition that American girls are being taught, almost entirely by women, to admire and emulate almost exclusively male ideals.

NEW ATTITUDE TOWARD AUTHORITY AND REASON.

The tendency to generalize at this time, drives young people to formulate laws and to admire fixed usages. Moral laws and general principles become operative, and the Golden Rule and counsels of perfection are much admired. The rules of deportment seem as significant as the Decalogue. Until this time, personal decisions of those in authority are accepted as final; but after the age of fourteen, authority rests in some general statement which can be applied to particular cases.

In this period of adolescence, moral training is largely a matter of translation and expansion. The crude, fixed ideas of childhood must be changed into the more spiritualized and flexible conceptions of adult life. Heroes and villains must give way to real people. The necessary compromises of social, industrial, and political life must be related to earlier fixed principles of right and wrong.

ADOLESCENCE IN RELATION TO CONDUCT AND RELIGION.

With closer powers of observation, and a longer range of vision, young men and women can see the inevitable effects of wrong conduct in terms of loss of health, deranged finances, impaired public confidence, and a troubled conscience. These are the things that must eventually take the place of artificial punishments, if the individual is to become self-directing; and he should be led as fast as possible to make the substitution. Punishments should consist in the dis-

pleasure of superiors, and in the conscious loss of prestige in the eyes of one's fellows.

In religion, the human conceptions disappear in the spiritualized phases of theology. The simple loves and fears of childhood pass over into adoration and worship. Youths dream of chivalrous deeds for God, and maidens look toward convents. Especially after fourteen, young people are filled with a deep longing for goodness which nothing less than perfection can satisfy. These dreams of excellence, and the aspiration towards Deity, should be carried over into splendid devotion to humanity.

The youth's moral obligation to himself, is to continue clean and honest, and to aspire. Cynicism or any form of scoffing or destructive criticism which strikes at high ideals, is a crime in youth. It robs its possessor of the enthusiasms which belong to this period, and which it will be very difficult to acquire in mature years if this time is given up to materialism and negation.

His duties to society embrace the whole range of active participation. Self-subjection and self-sacrifice are the fine fruits of his life which he must bring to others. His enthusiasms and devotion, his radical views and impossible dreams, are all needed to correct conservatism and to balance the caution and cowardice of later years. These he must give, and he must back them with untiring service.

GENERAL HINTS.

During adolescence, the theater of life should be steadily broadened. Some travel is desirable in order that different sorts of work, varieties of people, and all the varying opportunities of life may make their impress on the youth before he settles to his final beliefs and practices. Associations with young men or women two or three years older than himself often have a powerful influence for good. Juniors are the

keepers of the freshmen's souls. For teachers, or leaders, adults with depth of character are indispensable. Vain, unripe, egotistical, and weak-charactered teachers are far more dangerous than at an earlier or a later age. If such teachers are also brilliant, learned or skilful in any direction, they become doubly harmful.

In the earlier period of childhood, the boy or girl must yield implicitly to the commands of his superiors. This may cause some strain and hard feeling at times, but when the child finally submits, there comes a sense of peace and satisfaction which wipes away the feeling of strain, and leaves the deeper bonds of union unimpaired. In youth, these relations become more difficult, for while the individual must sometimes be restrained or directed, he must also have a large element of self-direction if he is to reach a point where he is to be responsible for his own acts. Thus parents and teachers must hold back and direct, advise and restrain, while at the same time wishing that the young man or woman would assert himself, and so prove his right to self-direction. Unless the elders are very wise at this time, there must always arise frictions between them and their charges. Happy the father or the mother who has been able to prepare for this time of independence so gradually that it can be taken up with safety by the youth, with unimpaired love and loyalty toward those whom once he obeyed implicitly.

CHAPTER VIII.

Morality and Ignorance.

"THERE are no bad boys. Boys do bad things sometimes, but when a boy does a bad thing it is for one of two reasons. Either he does not know any better, or he cannot help it." This is from an utterance of Superintendent Johnstone of the Vineland Training School. It may very well arouse a question in the mind of the reader as to what is meant—is it true? Let us look at the matter, for upon the truth or falsity of this statement much depends.

It must be confessed that in the past boys have often been treated as though they were bad. Now, if there are no bad boys, this was wrong. We may not be able to answer the question directly, but perhaps we can get at it indirectly. Superintendent Johnstone says that the boys who do bad things either do not know any better or cannot help it. If we find that there is at least a considerable group of boys who cannot help doing wrong, or another group who do not know any better, then we shall be ready to understand how it has come about that a great many parents who have not had time to study deeply the problem of boyhood, have made the mistake of thinking that their boys, or, at least, their neighbors' boys, are bad.

WRONG-DOING RESULTING FROM IGNORANCE.

To take the most familiar part first, every boy and every parent knows that boys do a great many things when they do not know any better. Instances like the following are common in everybody's life, especially of everybody who is full of activity. When the writer

was six or seven years of age, he was going along a country road in company with another boy who was leading his cow home from pasture. It was the evening before the Fourth of July, and each boy had a pocket full of firecrackers. They were lighting and exploding them as suited their fancy. They passed by a yard which was surrounded with a high and tight board fence. One of the boys lighted a firecracker, threw it high in the air in the direction of the yard and then waited to see it explode in the air. To his great horror he soon discovered that there was a man in that yard milking a cow and that this firecracker, as luck would have it, exploded within a few inches of the cow's nose. The result can be imagined. The man who was milking the cow instantly concluded that the boy who threw the firecracker was a bad boy; and yet we can assure the reader that it was done with no malice and no thought of being mischievous even. The boy had done a wrong deed, but he knew no better; he had not the slightest intimation that there was anyone in that yard.

Or take an illustration like the following. Another small boy, who crossed a millstream on his way home from school, chanced to see a large fish, a pickerel, lying quietly near the bottom of the stream. He knew that a widow lady living near by had a spear such as is used to spear fish, and he ran to her house, but found it locked. The lady was away. But he knew where the spear was kept, and although the barn door was locked he found a way, by climbing up and through a hole, of getting into the barn and taking out the spear. After he had speared the fish, he replaced the spear where he had found it. When the lady returned and learned what had been done, she was exceedingly angry, and called him a bad boy. This was a case of a boy doing something that was in itself much more wrong than in the other illustration, and yet the boy was not a bad boy, nor had he done anything bad

from his standpoint. He simply did not realize the right of property in that sense. He imagined the lady would lend him the spear were she at home, and he did not know that it was wrong for him in her absence to crawl into the barn in the way he did and remove the spear.

These are given as illustrations of things familiar to everyone; they show the many bad things that we do before we have learned to know that they are wrong. And the boy who does a good many of these things is very apt to get the reputation of being a bad boy, and then the strange thing, as it seems to the boy, is that this carries over to other things, with the result that things which he does with a good purpose are often misconstrued and attributed to a bad motive, and secondly, the bad things that others do are often attributed to him.

Now, everyone is willing to admit that there are things which boys do when they do not know better, but everyone assumes that there comes a time when all boys know better than to do many of the things that they do. And, furthermore, all adults think that they know when the time is, and that they are right when they say, "That boy is old enough to know better."

THIS MORAL IGNORANCE SOMETIMES IRREMEDIABLE.

It is one of the purposes of this chapter to make it clear to the reader that there are boys (and girls, too) who never learn better. The reason for this is two-fold. In the first place, some are never taught better. That is to say, there are many boys and girls all over the world who are never shown what is right and what is wrong, to whom the consequences of a wrong act are never pointed out, so although they may be "old enough to know better," they never have learned better. This is the fault of their surroundings, or environment as we say. The second reason is that

there are boys and girls who do not learn as quickly as others and who never can learn that certain things are wrong.

THE RELATION BETWEEN MORAL AND MENTAL WEAKNESS.

Now, the boy who does know better is inclined to say, "They certainly can learn; what kind of boys or girls is it that cannot learn these things? They must be fools." Did you ever hear anybody say of a person who had done something that was very foolish and brought him into punishment or disgrace or loss very quickly, "Why the fellow is an idiot"? It is the second purpose of this paper to show that both of these expressions are much nearer the truth than the speaker thought.

Every community has its foolish person, its simpleton, some boy or girl who can never go to school, and who is perhaps the laughing-stock, or an object of pity of all those who know him. If such a child is in the family of well-to-do parents, he is generally cared for and kept in the house and the neighbors and friends know nothing except that there is such a person. If, on the other hand, the parents are poor, there is no one in the family to watch over this person and take care of him in the house; this child gets out onto the street, out into the community and becomes the well-known spectacle. Sometimes they grow up and become adults and are known as the "old man" or the "old woman" or the "crazy Jane," or by some such name.

STUDY AND CARE OF THE FEEBLE-MINDED.

Some seventy-five years ago a man in France became interested in such children and finding that there were quite a number of them in a hospital outside of Paris, he went there to study their condition and he found that by being very patient and working with them, giving them the very simplest tasks and

repeating his directions over and over again, he could after a long time teach them to do some simple things. This gave great impetus to the care and training of idiots, and that man, Dr. Edward Seguin, became the pioneer, and father of all the work in the care of idiotic children. Under his inspiration, institutions were founded where such children could be cared for and trained by those who had been taught how to do it.

Seguin, himself, came to the United States and helped establish institutions and did much good in disseminating methods of training such children. This work seemed so well worth doing that one institution after another was established, until now there are institutions in nearly half of the States of the Union and these have in them more than twenty thousand persons cared for and taught.

IDIOTS AND IMBECILES.

For a long time these institutions had only what we now call the lowest grade, or idiot, but it gradually came to be understood that there were other children, who while not as pitiable and as incapable of doing things as these idiots, were nevertheless incapable of doing as much as other people and incapable of doing enough to make their living, and that they too could very properly find a home in these institutions. There they could be trained to do a great many things, and the best of them, under careful direction, were almost able to earn enough to pay for their living. These we now call imbeciles.

Like the first group, these children often show in their faces, or in the marks on their bodies somewhere, that they were not like other children; they had what is known as the stigmata of degeneration. Perhaps it was a crooked nose, or a deformed ear, or a one-sided development of the head, or a peculiar shaped head or a peculiarity of walk.

A HIGHER CLASS OF FEEBLE-MINDED: THE MORON.

However, it happened before long that a number of other children got into these institutions. In the first place, there were children who had no homes and no parents to care for them; they became vagrants or troublesome children in one way or another and it was found that they could not be taught to do things, and they could not learn. So that for want of a better place they were often sent to these institutions. Now this group is mainly made up of children who do not show in their faces any evidence of their being defective in mind. One sees on the outside no reason why they should not learn to do right and learn to do everything that any child can do. Yet, as a matter of fact, they are defective in mind or brain and can never learn the things that the average boy or girl learns. This group is now called moron, and constitutes the highest group of the class of people who are called feeble-minded. The inmates of our institutions for the feeble-minded are made up of these three groups.

BACKWARD CHILDREN IN SCHOOL.

We must now go back a little and trace the course of events in another direction. As far back as 1876 a man in Germany concluded that there must be something done for the children in the schools who were so dull that they could not get along and learn their lessons as the other children did, and this man advocated the establishment of classes with a special teacher who should take perhaps a dozen such children and, devoting himself to them, try to teach them by special effort the things that the other children learned readily. This idea was gradually taken up, in various places, notably in Cleveland, Ohio; in Providence, R. I., and in some places in foreign countries. This was the beginning of special classes. However,

they did not increase very fast, because no one understood very well how to manage them. In some places they were called "fool classes," and of course no boy wanted to be in the fool class and no parents wished their boy to be there.

And so it was not until within about five years that the matter began to be taken up seriously by Boards of Education in some of our larger cities. At present the work is progressing rapidly and many places are establishing special classes for the backward, or dull, or slow pupil. Up to this time no one apparently had seen any connection between these high-grade morons in the institutions for the feeble-minded and some of these dull or slow pupils who were either in the special classes or ought to be in them.

PSYCHOLOGIC TESTS OF CHILDREN'S MENTAL GROWTH.

Once more we must go back and take up a thread in order that our story may be complete.

Every reader of this chapter knows that psychology is the science of the human mind, the science which tells what the human mind is and how it works. It tells us how we think, how we differ from animals in our thought, in our reasoning and in our judgment, and it tells all about the various so-called mental processes. It tells how we may improve our memories, our wills and our emotions, or how we may control them, and so on through all those matters that pertain to mind.

Now, psychology is rather a young science, and men have not been able, even yet, to learn all about these matters of which we speak. The psychologists, for the most part, have been quite content to learn the characteristics of the normal mind of adult men and women; that is to say, to learn how these various things that I have mentioned act in human beings. A finer kind of psychology would be that kind which would answer the question: "Why do I differ from

my neighbor? Why can my neighbor think quicker than I can? Does he have a better memory? Why have I stronger emotions than my neighbor?" This is what is known as individual psychology, or the psychology of the individual, and it tries to learn why he differs from others.

Now of all of the people who have thought of this, the French have given most attention to it, and so it is to another Frenchman that we owe a great deal in connection with this matter that we are considering. A certain French psychologist, a professor in the University of Paris, has been for a number of years interested in one phase of this problem, not so much what causes the differences in certain particular traits, as how does one individual differ intellectually from another, and why is one person more intelligent than another. Or rather his specific problem is: How can we measure the intelligence of a person?

Now it is one of those curious fortunes that a discovery of a way to measure intelligence has come to us through the efforts of this man, Alfred Binet of Paris, just at the time when people were beginning to wonder whether the dull and backward child in the school was anything like this high-grade moron that we found in the institutions for the feeble-minded. Professor Binet gave to the public his first distinct contribution on this subject in 1905, but in 1908 he gave a much fuller and more complete result and this was something that he dared to call a "measuring scale for intelligence," and experience proves that it is just that. In other words, just as one can place a plant on a yardstick and find out how long it is, so one can now examine a child by means of this scale and determine his mental measurement.

This "measuring scale for intelligence" is based upon the fact that the child grows in his mind just as he does in his body, and just as there is a height to which he will attain at the age of six, another at

the age of seven, and he will grow to another height at eight, so mentally at the age of six he will have certain powers, at seven still more powers, at eight others, and so on until he reaches maturity.

Professor Binet's great achievement was in discovering the things which the normal child of three and four and five and even up to thirteen may be expected to do. This scale comprises things to do or questions to answer, graded according to age. For example, he said that a child of three could always be counted upon as being able to (1) point to his eyes, his nose, his mouth, etc.; (2) he could repeat two figures, (3) he could repeat a couple of phrases, (4) could enumerate familiar objects in a picture, and (5) he knew his own name. He does not know his sex, he cannot name the objects about the room, he cannot repeat three figures, nor can he tell which is the larger of two lines which differ by about a half inch. These are the tests for a four-year-old child. And so it goes on through the ages of childhood.

Perhaps one of the most striking things in this test which Binet has devised is the fact that a child of five can copy a square if one is placed before him; that is, a square drawn about an inch and a half on a side, but if one places it cornerwise so that it is in the shape of a diamond, he cannot copy it until he is seven years of age. This seems to depend upon certain coördinations of the nerves and muscles, which are not developed until the later age.

THESE TESTS APPLIED TO FEEBLE-MINDED CHILDREN.

In 1906 one of these institutions for backward and feeble-minded children situated at Vineland, New Jersey, determined to go into the study of the minds of these feeble-minded children. And it was partly through these studies and the application of these tests by Professor Binet to the problem, that it was shown that these morons, or high-grade children in

the institutions, and the duller children in the public schools, were identical as to their minds. Or, in other words, the gap was closed up; and so we now know that there is a clear gradation from the lowest-grade idiot up to the normal man, and indeed on up to the supernormal or genius.

This was shown in the following way. If one places a child on this scale, that is, gives him the questions that are worked out for his age, and he answers those questions, then he has the mental development of a normal child; but if he can only answer the questions that were given for a child a year younger, he is a year backward; if he has to take those made out for a child two years younger than he, he is two years backward, and so on. He may be three or five or seven years behind what he ought to be, or he may be ahead of his age.

Now, all of these stages show that the mind of such a child is not developing or has not developed at the rate at which it ought to develop and he is to that extent backward or subnormal. Experience has shown that if a child is more than about three years back of his age, he is so far back that he will never catch up. Or, to put it differently, if he is as backward as that, there must be a very serious cause and that serious cause can never be overcome and he will always remain backward,—that is, he is feeble-minded. This has shown us that men differ in their minds just as they do in their bodies and that, just as some people are tall, others medium, others short in stature, so some are of great mind, others average, and others of little mind.

OTHER POSSIBILITIES OF THESE TESTS.

1. *In Business.*—Everyone has noticed that one of the great problems of life is for a young person to get located in the right place, to go into the right business, or choose the right profession, to start out in life with that which he can do, and those who have thought

about it have long wished that there were some way of "sizing up" the individual and finding out for what he was best fitted. On the physical side this has been more or less done; our armies set standards and one cannot enter the army unless he comes up to certain standards of physical excellence. He must be of a certain height, of a certain weight; he must have certain physical characteristics, or be free from certain defects. And so in various other occupations, the physical side can be measured, and in a more general way, people often choose a work or profession for themselves in accordance with what they know of themselves. A man says, for instance, "It is no use for me to try to be a farmer because I have not the strength for it." Another man says, "I cannot be a mountaineer because I have not the lungs and I cannot live in high altitudes." But we have never until the present had anything that would determine a man's *mental* measurement.

Now it seems that, through this method of Binet, we may have, in the very near future, methods of examining the mental size of a person, so to speak, and be able to say, "It is no use for you to attempt this," or, "You ought to do that," according to the results of such an examination.

At first thought this may seem to be a very undesirable thing. Most all of us would feel at first that we would hate to be measured and found to be inferior to those about us, but this comes from a wrong notion. It is probably based upon that notion that has been bred into us for years that all men are equal; and, consequently, if we find ourselves unequal to the rest, it seems to us that is to our disgrace. But upon second thought this must all disappear, because we must recognize, as has been said, that we all differ in capacity. We recognize this when we stop to think, and most men know that they have not the intellect of an Aristotle, the literary ability of a Holmes, the poetic power

of a Browning or a Tennyson. We know that we have our limitations, and once it becomes common for persons to measure themselves and determine their mental capacity, then it will be easy to accept that and to adjust ourselves to what we find we can do.

2. *In School.*—But, if this seems too visionary to any reader, we may pass on to consider what is entirely within, not only the bounds of possibility, but the probable future,—that school children may by some such method as this of Binet's be measured and examined, and *promoted* on their actual mental development. Think what it means to be able to actually determine whether the child has normal mental development or whether he is a year backward, or a year in advance. We can then put him in exactly the right place at the start and not have to experiment for some weeks before we find out that he is not in quite his right place. When we come to get that view throughout our schools we shall indeed begin to be on a scientific basis. And it must come in the very near future. Indeed, the Binet tests, as already perfected, are ample to do this to a high degree of perfection. They are already in use. Every child in the Training School for Backward Children at Vineland, New Jersey, is placed according to his measure by this scale.

EFFECT OF FAULTY SCHOOL CLASSIFICATION IN MAKING "BAD" BOYS.

Now, this brings us back to our subject. Because it is exactly this matter of the teacher not being able to place the pupil rightly that makes a great many "bad boys." For we must recognize that the course of study in our schools is adapted to a certain type and to one type only.

Whenever it happens that a boy is placed in a class with other children who are doing work *to which he cannot quite measure up,* he immediately begins to recognize that he is dull or backward or slow. He

may redouble his energies, study hard day and night, work at home, be helped by a brother or sister or father or mother, and so he may keep on with his class and get the work done; but there is then great danger to his health. On the other hand, he may be just a little too slow for even that to save him, or what is more often the case, he may not have anyone who is willing to devote himself to him in this way and so he will continually fall behind.

What are the consequences of this falling behind? He finally becomes convinced of his own inferiority. Probably in many cases he is convinced of it through the words or the actions of the teacher. He is continually scolded or punished for not getting his lessons. If we who are older will stop for a moment and think what we would do if, day after day, week after week, month after month, we were put face to face with *failure,* constantly reminded of it by our superiors, daily told that we had failed, daily asked questions, and when we hesitated and could not answer, it was passed to the next person and he was praised for answering the thing that we had failed to answer; if, I say, we stop and ask ourselves what would *we* do, or what would happen to us, we would realize that this tends strongly to make "bad boys." That is to say, the boy is spending his time worrying over things which he cannot understand. He neither learns the things that a boy of his age is supposed to know nor does he have time to learn the things that even a younger boy ought to know and consequently he gets worse and worse.

If he is only a year or two back of his age in his development he is not actually feeble-minded; he has some intelligence, but being discouraged, being constantly goaded for his dullness, he finally turns and resents it. And he uses his intelligence and ingenuity to annoy both those people who are constantly goading him and everyone else. He comes to feel that every

man's hand is against him, and consequently he turns his hand against everyone, and we have thus developed a type of man who makes ultimately our worst criminal. He becomes what we call the "bad boy" or the "bad man," but he became so because he *knew no better.*

But if this boy is more than three years behind his age, there is a deeper reason; it is not now that he is slow and needs a little help, but it is that he is actually *lacking* in intelligence. He has not judgment or reason and, consequently, he *can never learn* the things that the normal boy learns. Nevertheless, although he has not reason and intelligence, he does have the fundamental human instincts—those inborn tendencies which impel us to do certain things. The boy has those instincts, and they impel him to do the same things that they impel us to do; but he has not developed the reason or judgment that the normal boy has, and so he never learns to control those impulses. Let any boy of good judgment, who reads these lines of mine, stop and think how many times he restrains himself from doing the things he knows are very wrong, and then let him realize that there are boys and girls who have the same impulse to do those things, but have no power of control; then he will understand how it is that there are boys who do bad things *and cannot help it.* They are feeble-minded.

We have now seen that there are large groups of children who do wrong because they do not know any better and of children who do wrong because they cannot help it. Indeed, studies have shown that of the children under twelve years of age, 15 per cent are backward and 3 per cent are feeble-minded. Thus we have 18 per cent of all children under twelve who may be the children who are doing bad things. And one can easily understand that with such a large proportion of children capable of doing bad things, the rest of the children, or many others, may easily get

the reputation of being "bad." And so there has grown up the wrong notion that there are bad boys.

HOW ARE THE BACKWARD AND FEEBLE-MINDED TO BE TREATED?

Now, if a boy has weak lungs, or has a cough, we send him to the doctor to be examined, and if the doctor finds that he has tuberculosis we send him to a sanitarium, where he is treated carefully and perhaps will recover. If we ever found that a boy had leprosy we would have to send him to a colony where he would be by himself and where he could not infect other people and cause them trouble. If we should find that a boy were blind, we would place him in a community and amid surroundings where the blind can live and get along. We would not put him in an occupation where sight is required. In the same way it is wise for us to consider these boys who may be bad because they do not know better, or cannot help it because they are backward or feeble-minded. They should be examined, not only by a physician, but also by a student of the mind, a psychologist. If they are diseased, as it were, if they are temporarily below par, they should be treated. These are the backward children who should be placed in special classes and should receive the special treatment that will restore them to normal conditions and to normal efficiency, and, as a rule, it is only in such an institution that the needed care can be given, unless the parent or guardian has wealth.

Then we have the feeble-minded, who are comparable to those who are chronically diseased, or in a condition where, like the blind, they cannot compete with their normal and seeing brothers. They must be placed in an environment where they can be carefully trained and can do whatever their feeble minds can enable them to do. There are institutions or the colonies for the feeble-minded, where they can live and be happy and do their work in their own way.

HEREDITY THE MAIN CAUSE OF FEEBLE-MINDEDNESS.

I am sure the reader would like to ask the question, "What is the cause of this subnormal condition, this feeble-mindedness?" The answer probably is in the last analysis, wrong living. In 65 per cent of the cases it is hereditary; it runs through the family. What is the cause of this in the very beginning, nobody knows, but possibly it is long-continued wrong living.

Everyone knows that a strong, vigorous, healthy body can stand a great amount of action, if it has to; whereas a weak, delicate physique succumbs to the slightest strain. Disease germs are in the air everywhere, and we are constantly taking into our systems the germs of consumption, scarlet fever, diphtheria, and all the rest, but the great mass of people are able to resist all these evil influences and so have no trouble; but the people who are weakened from one cause or another require only this slight extra tax upon their vitality to make them succumb to the influence and become diseased.

Much the same is this matter of defect. There are those people who are born with a hereditary taint and they easily become the victims of a great many undesirable influences and perhaps start a race of defectives and degenerates. So far as those persons are concerned who have a hereditary taint, there is only one thing to be done for the welfare of the race and that is for them to refrain from perpetuating the race. Such a person should not marry and beget children who will carry on this defect. On the other hand, it behooves everyone who contemplates marriage to select a mate who not only is strong and healthy but who comes from parents and grandparents who are strong and healthy.

Of the other causes of true feeble-mindedness there are very few if any that can be controlled at present. Nevertheless there are many things that appear in the family histories of these feeble-minded children which

make it clear that the greatest and noblest thing that any young person can do is to live a clean, pure, healthy life.

ALCOHOLISM AND VENEREAL DISEASES AS FACTORS IN FEEBLE-MINDEDNESS.

It has been proved beyond a shadow of doubt that the excessive use of alcohol,—and by excessive we mean anything beyond that small quantity which can be digested,—contributes very largely to increasing the defect. While it is doubtful if alcohol can lead to the production of feeble-minded children in an otherwise vigorous, strong, healthy stock, there is no doubt at all that if the stock is weak, the use of alcohol may produce dire results.

Vastly worse than alcohol, and indeed the greatest scourge and most serious menace that we have today are the venereal diseases, syphilis and gonorrhea. These diseases, if not the cause of feeble-mindedness, are often associated with it and are undoubtedly spread through this means to a very great extent.

And so we have here two problems. These diseases, if they do not cause feeble-mindedness cause moral and physical degeneracy that is unequalled by any other known cause. We must speak plainly at this point because the youth of today is in dire peril. Too long have we hidden our faces and refused to speak on these subjects, too long has it been the popular notion that an attack of gonorrhea is nothing more than a severe cold and easily cured. We know today that it is never cured and remains a scourge that poisons all that may come in contact with the victim; and the same is true of syphilis. And here we have one of our strongest arguments for caring for those who are too weak-minded to care for themselves. Sex instincts are strong, they easily leap over all bounds of law and decency, and in this way these feeble-minded persons ignorantly spread this terrible disease broad-

cast among humanity. And it is one of the strongest reasons for having laws that shall segregate them and prevent this thing happening, and prevent there being a posterity that shall continue the disease and continue the degenerate family.

When we consider that there are three hundred thousand feeble-minded persons in the United States, many of them going about with some show of intelligence and engaging in occupations with normal people, —although they can never do them in the normal way, —associating with people in public places and in one way and another, spreading this vile disease from which many of them suffer, we see why it is that people are beginning to waken up to this dreadful evil and why it is that we are beginning to pass laws forbidding such people to marry and in other cases passing laws that shall take away from them the power to procreate and thus perpetuate a progeny of defectives. The State of Indiana has already passed a law, and several other States are contemplating it, authorizing certain persons in authority to unsex certain classes of defectives and degenerates. This will go a long way toward solving this problem of the degenerate and unfit, and this problem of sexual disease.

And so we conclude that we must have pity and sympathy for those who do wrong because they know no better and because they cannot help it. But we must also treat them with wisdom and judgment in order that those who want to do right may live long and prosper and be happy, and may be free from the contamination of those who are irresponsible. And for ourselves we do the best and the best for humanity, we live the most efficiently, when we live lives that are healthy and clean and free from all that contaminates and makes for disease and inefficiency.

CHAPTER IX.

The Mental Image and Morality.

THE NATURE OF MENTAL IMAGE.

NO word is perhaps more often used in an inexact sense than is imagination. We hear the expression "just imagination," and we commonly understand that it signifies something subjective, intangible, and quite unreal. While there may be some justification for such a notion, it is in general both misleading and unfortunate. As will be pointed out later, imagination is not to be identified with mere capricious fancy, and the mental image, far from being unreal, is, from one point of view, at least, as much a part of concrete reality as are the sensations from which it is ultimately derived.

It is not difficult to illustrate the nature of the mental image, as it ordinarily appears in consciousness. This can best be done by comparing it with the experiences of the outer world to which it is related. As I am sitting at my desk writing these words I am aware of certain visual sensations, such as the paper before me on which I am writing, and the characters on the paper that form the words themselves. I also feel the pencil I hold in my fingers, and sense the movements of fingers, hand and forearm as I write. On a bookcase is a vase of flowers, and I am conscious of their fragrance. I also hear the rapid click of the keys of the typewriter near by, and the fall of footsteps in the corridor outside the door. I am further conscious, in a dim way, of the general position of my body and of the massive feelings that arise from respiration, circulation and other organic stimuli. I

have thus a mixture of experiences set up by the various organs of sense, blending in a total state of consciousness that forms my perception of the room and its surroundings. These sensory experiences are in part visual (made up of the objects that I see); in part auditory (composed of the sound of the typewriter, and the footfall of the passers-by); in part tactual (derived from the sensations of the pressure of the pencil in my fingers, of my arm on the desk, of my back against the chair, etc.); in part motor or *kinaesthetic* (due to sensations of movement coming from the contractions of the muscles and the rubbing of the joints in arm and wrist as I write); in part olfactory (set up by the flowers as their fragrance is conveyed to me by the air currents that bear their odor); and finally in part organic (as I become dimly aware of the pulsations of my heart and the inspiration and expiration of the air which I breathe).

I can recall these experiences after they have actually faded away as sensations. *This recall is imagination, and the objects that are thus reproduced are mental images.* I picture in my mind's eye the paper which I no longer have before me, and I have a visual mental image; I hear in imagination the click of the typewriter and the sound of the passers-by, and I have an auditory mental image; I reinstate the "feel" of the pencil in my fingers and there comes into consciousness a tactual mental image; I recall the sensations of making the movements in writing, and straightway appears a motor, or kinaesthetic, mental image; as I think of the flowers, I experience an olfactory mental image, and so on. In fact, *I am able with greater or less clearness and vividness to recall in imagination all the sensory experiences that were a short time ago before me as immediate objects of perception.*

From this point of view, *imagination appears as the revival of past experiences without the direct presence before the senses of the objects that at first aroused*

these experiences. As such it is a prosaic and every day affair; not something uncommon nor unusual. It is a very necessary and constituent part of the solid reality that makes up our lives. Indeed, without this ability to imagine, the past would be a blank and the future without significance. We should lead lives hemmed in by the present brief moment, lives without meaning; for from them would have gone all memories that make us more than the beings of the moment and all previsions that awaken our hopes and direct our conduct toward something yet to be accomplished. Without this ability to revive the past and to picture the future through mental images, we would lose our very personalities.

TYPES OF MENTAL IMAGERY.

It is ordinarily held that there are as many kinds or types of mental images as there are sensations. Most of these we have already enumerated in our discussion above. Added to the visual, auditory, tactual, kinaesthetic (images of sensations of movement), olfactory and organic images, are images arising from previous taste experiences (gustatory images); images of warmth and coldness (temperature images) and images of previously experienced pains. This exhausts the list, since it compasses the entire range of sensations, and since *there can be no images that have not in some way been derived from sensations already experienced.*

A more important classification of mental images than that according to the sense departments with which they are connected, is that which divides them into "object-types" and "word-types," so called; or in other words into concrete and into verbal types. For example, if I recall the picture of the paper on which I have just been writing, I have a concrete image (an image of the object-type). If, however, I do not recall the paper itself, but the word "paper,"

I experience a verbal or symbolic image (an image of the word-type), since, in this latter instance, I do not revive the concrete experience as such, but a symbol that stands for that experience. The thought of paper may suggest, besides the printed or written word, the word as heard, as spoken by myself, or as written by myself. When the word appears as printed or written (when I see it in imagination), I have a verbal-visual image; when I hear in imagination the word "paper" spoken, I have a verbal-auditory image; when I think of speaking it myself, I have a verbal-speech-motor image; when I think of writing it I have a verbal-hand-motor image.

THE DEVELOPMENT OF IMAGINAL TYPES.

Various investigations have been made to discover the predominating kinds of imagery for persons of various ages and under various conditions. Many years ago, Francis Galton made an extensive inquiry concerning the mental imagery, first of men of science, and later of individuals belonging to other social groups. He found men of high scholarly attainments singularly lacking in concrete imagery. They appeared to think almost exclusively in abstract terms. They had lost their ability, in a large measure, to revive previous experiences in vital, concrete images. Their thought was attended by symbolic images. In other words, the object-type of imagery had almost completely disappeared and its place had been taken by the word-type of imagery. Galton found, however, that many individuals who had not so highly developed their symbolic imagery possessed a wealth of concrete images, sometimes remarkably vivid and distinct.

More recent studies indicate that *adults generally tend to lose their ability to revive their experiences in concrete form. While children think to a large extent in concrete imagery, particularly of the visual type,*

grownups use words and symbols for realities that they seldom revive in the vital manner in which these were first experienced. The loss of concrete imagery, and the substitution for it of abstract and verbal modes of thinking, is both an advantage and a disadvantage. It is an advantage in so far as it enables us to carry on complex and intricate trains of thought, which could not progress if we were obliged to think in concrete and purely objective terms. But it is a disadvantage to the extent to which it shuts us off from a world of reality in which finally we must all live and whose problems we must solve, not in terms of abstract symbols and formulae, but by means of actual and definite conduct in relation to real objects and conditions. While it is absolutely necessary for us to think in verbal imagery for the most part, still *we must always be able, if we meet life's issues squarely and effectively, to translate the abstractions of our more complicated thinking into the realities that face us in the various genuine situations of our daily lives.* To live always in a world of verbal symbols is to lose completely touch with the real world of human aspirations and endeavors.

THE QUESTION OF THE TRUTH AND FALSITY OF MENTAL IMAGERY.

As was pointed out at the beginning of this discussion, the idea is quite common that imagination is a state of mind that deals with unreality and that the mental image is something unsubstantial and deceptive. While this is untrue, there are reasons why such a notion should have arisen. In the first place the mental image may appear to be unreal, because in its free productive form imagination is capable of recombining the various features of a past experience in such a way as to create objects that are bizarre and impossible of objective realization. For example, I may imagine a man and a horse, but when I fuse these

two images into one, I have produced a centaur, in whose actual existence no one believes. Nevertheless, while such a combination as this is objectively impossible, it by no means follows that all combinations of imagination give unrealities. Often productive imagination creates combinations that may be realized in actual experience. No inventor ever projected a mechanism who did not in this invention employ productive imagination to obtain his results. *To productive imagination, the race owes all its literature and art. In science too, and in the affairs of the practical life, little, perhaps nothing, could have been accomplished without the power to recombine past experiences into new and unique forms.* Seldom do we employ reproductive imagination (imagination that merely revives a past experience without change) alone. To a greater or a less degree, most imagination is creative or productive.

A second, and perhaps the chief reason, which has been the cause of the opinion that imagination deals with unrealities is that, when it becomes particularly vivid, the mental image may be taken to be an object immediately present to the senses. This then becomes identified with the illusion and hallucination, both of which are false perceptions. When Macbeth saw the "air-drawn" dagger he was the victim of an hallucination, the deceptive experience being due to his overwrought mental condition. Usually, however, in adults there is no confusion between the mental image and the false perception. When I recall the face of an absent friend, I do not actually think that the friend is before me. There is something in the quality of the mental image, which informs me at once that the object of the imaginal consciousness is not immediately present to the sense. To sum up then, products of creative imagination are not of necessity unreal; quite generally they are entirely possible; also an imaginal experience is not often confused by grownups with

perceptions of objects that appear to be present to the senses.

The test for the truth or falsity of imagination is exactly the same as the test of the truth or falsity of any other experience,—namely, the test of whether it will work out in a wider and more extended experience. If I wish to know whether the lake that I see in the distance is really there, I must test out my visual impression by going to the spot where it seems to be and there observing if it is still an object of perception. Macbeth applied the same general test to discover if the "air-drawn" dagger was an actual object, or a delusion of his senses:

> "Is this a dagger which I see before me? Come
> let me clutch thee.
> "I have thee not, and yet I see thee still.
> "Art thou not, fatal vision, sensible
> "To feeling as to sight?"

Had the wider experience of Macbeth, the attempted touching of the dagger, agreed with the narrower experience of merely seeing it, he would have concluded that it was a reality and not a deception "proceeding from the heat-oppressed brain." If others, too, had seen it and had been capable of touching it, their added experiences would have furnished satisfactory proof of its objective reality.

So the more extended experience of the individual and of society must constitute the final test of the truth or falsity of all products of imagination. They are true in so far as they work out in this wider experience; they are false in so far as they fail to work out. *This test of "working out" is the final and only valid criterion, and in the last analysis must always be applied.*

THE IMAGINARY WORLD OF THE CHILD.

While the adult seldom confuses the products of his imagination with the world of sensory experiences,

it is not so with the child, who often is unable to distinguish the creations of his fancy from the solid facts of his daily life. Dr. Hall in discussing this fact writes:

"In childhood credulity amounts almost to hypnotic suggestibility. Not only is everything believed, but the faintest hint starts the exuberant imagination to a vividness often hallucinatory. This power of infancy to believe the false and even the absurd is not a defect, but an excess of psychic vitality. The narrow horizon of reality within juvenile ken is not enough, and the world of fancy and myth is needed to supplement it. Never is receptivity so near to creative energy, and this is why genius is defined as the preservation into mature years of the fecund mental spontaneity of childhood."

This splendid power of childhood to image in a vivid and creative manner has, however, its dangers, and at once brings us to a question of practical and moral significance. As has been pointed out above, knowledge of truth and falsehood, of reality and illusion, depends on experience, in which the present is found to agree with the past and to fit into the future. Children, however, in their earlier years have no definite criterion by which they can test their world of images and distinguish those that refer to the actual and possible from those which represent the fanciful and the contradictory. The child seems no more to doubt the existence of the beings that people his myth world, than he does the forms that belong to the world that we adults call facts. Thus the circumstance that the child possesses to a marked extent the creative imaginative faculty, and that he learns slowly and only by degrees to separate his world of fancy from that of immediate reality, together with the fact of his often having such an active imagination that his sensory experiences are paralleled in vividness by his subjective fancies, at once raise the question as to the value of this imaginary

world and the proper attitude of parents and teachers toward it. Should imagination be cultivated in children, and if so in what direction; or should it be eliminated as rapidly as possible, in order that they may be better prepared for the serious life that some day must come to them, if they survive the years of childhood, and arrive at the development of adults? Is not fact always fact, and can we venture to substitute myth for reality and romance for truth?

This becomes a serious ethical question, the answer to which cannot with safety be evaded by those who have the care and education of children. What reply can we frame to the objection that myth and fancy are intellectually and morally wrong because they are untrue? The chief justification for giving to children the fund of fairy tales and similar stories that are now generally furnished them, is that through these their intellectual and moral needs are better satisfied than they could be by attempting to instruct them in a more accurate and scientific account of the universe as the adult comprehends it. *The child, like the savage, is quite unable to understand scientific explanations.* He is, however, receptive to the mythical interpretation of reality which peoples the world with spirits that give life and animation to nature.

There are decided benefits and slight dangers in allowing the normal child's mind freely to run on in the world of pleasing unreality which delights and stimulates him; particularly since there is a normal falling off in the interest for these things from the beginning of the school age up to puberty. However, it must be remembered that from the very start of the school life, and, indeed, before this, in the infantile environment of the home, there are certain facts about which there can be no mysticism and romance. The child must be taught obedience, respect for authority, and a love for truth in the more important matters of his daily conduct. He must be held down to exactness,

and must be thoroughly drilled in many things. *His vivid fancy must be held in check whenever it is necessary for his practical well being.* He must not be allowed to have so firm a belief in fairies as to lead him to think that they can rescue him from dangerous situations; he must not be permitted to have such an absolute disregard for truth that he cannot report with a degree of accuracy the common happenings of his daily life.

If, on the other hand, the creative imagination of the child enables him to fit better into his play environment, as it generally does, then vivid imagination in plays and games is highly desirable. Play enables the child to extend his environment beyond the narrow limits of his physical surroundings, while through play he learns, in a large degree, the first and perhaps the most important lessons of his relations to his fellows. Thus play becomes a means for moral training—indeed the chief means in the early years of childhood; and imagination that vivifies play has thus an important moral significance.

If the creation of imaginary companions causes the child to develop his normal social life, they may be tolerated and even encouraged; if, on the other hand, they put him out of touch with real playmates they must be banished. If a belief in Santa Claus and other beneficent beings of a mythical origin encourages the child to imitate them in the virtues of kindness and consideration for others, they have a positive value; but if they restrict the child's sympathies for his less fortunate companions, who he supposes may be generously treated by these supernatural beings and hence may not be in need of human assistance, they are of doubtful benefit. *The final test of the value of imagination is that of its practical workings in every-day life.*

The most specific rule that can be laid down as to the extent to which imagination may be allowed to

develop in little children may be stated as follows: *Those fancies may be given a free play that do not work out in an unsatisfactory manner in the intellectual and moral well being of the child; all fancies that lead to undesirable intellectual and moral consequences must be rigorously checked. Parents and teachers should determine clearly in their own minds those matters of which they deem it essential for the child to have an accurate knowledge, and should insist, from the very beginning, that these be, as far as possible, untinged with childish fancy.*

It is to be kept in mind that it is extremely dangerous to keep the child in the early myth-making period, after he has developed sufficiently to have passed beyond it. Many tragedies, especially in religious education, have resulted because unwise teachers and parents have taught to youths, as literal truth, those supernatural elements in the Bible which the growing critical tendencies make it impossible for them to believe. Doubting these, many have doubted the more fundamental and lasting truths.

In discussing the desirability of vivid imagination, the question of children's lies should be considered. These lies often result from a too excessive fancy. There is no actual tendency to deceive, but only to enlarge and create. Such falsehoods as these should be dealt with in an entirely different spirit from that which should be manifested toward the intentional lie. The former should be regarded as a fault of intellect; the latter as one of conduct. The lie of fancy should be dealt with sympathetically, the intentional falsehood with severity. Enlightenment is the proper treatment for the one, punishment for the other.

IMAGINATION WORKS ITSELF OUT IN CONDUCT.

We have already seen that the final test of the validity of mental imagery is a practical one—the test of its working out in experience. This again brings us

to a matter of no small moral importance. Since images have this practical significance, it is extremely desirable (1) that their nature shall be such as to lead to the best results and (2) that only images that do lead to results shall find a large place in consciousness.

It is by no means ethically indifferent what the child and the youth imagine. All thoughts, evil as well as good, have a tendency to work themselves out in practical action. To keep the mind pure, and free from unwholesome images, means everything in the morality of adolescence. Youth tends toward a fine idealism that far surpasses, in its enthusiasm and devotion, anything that exists in the life of the mature adult. It is true that evil, base and impure ideals, equally exercise an imperative and compelling influence. For this reason, the greatest care should be taken in the sexual regimen of young men and women, to see to it that the ignoble and debasing suggestions that come to them from many sources are kept at a minimum. It is particularly desirable that all morbid suggestions be removed from the young. It is a debatable question as to how much sexual instruction parents should give to children, but it is certain that they should not, by a foolish prudery, or a lack of insight and courage, shut themselves out from the lives of their offspring. *The child at first is naïvely unreserved. It is primarily the fault of parents and teachers that later he becomes secretive and deceptive in his relations to adults.* So it happens that to the playground and the street have been surrendered the education of children in those most vital matters which belong to the home, the school, and the church. There should never be deception, but always frankness and absolute truthfulness, whenever such matters are discussed. Young people should themselves take particular care in directing their thoughts, to let them flow in only those channels that are pure. *Many a moral*

victory is lost or won before the actual struggle in the objective world is begun. The battle is decided in the preliminary skirmish of contending mental images. What is finally held in the mind as an outcome of this conflict surely works itself out in behavior. *It is imperative therefore that parents should know more about the thoughts of their children.*

It should be remembered, however, that facts of moral import that involve the imagination should not be called up before there is a real necessity for this being done. For this reason, it seems undesirable to point out to any great extent the evils of narcotics, for example, before there is a temptation to smoke, or of alcohol before there is a desire to use strong drinks. *The suggestion that there exist the forbidden, the evil, and the dangerous may work out its results in imagination in a disastrous way.* A child may be led to smoke because the possibility is suggested to him in his study of hygiene, and his imagination creates these suggestions into an actuality which otherwise would not exist. *The principle here involved is to face the issue squarely and intelligently when it arises, but not to raise it in advance by unwise suggestions.*

Since the products of imagination tend normally to work themselves out and to fit into the real world, it becomes extremely dangerous to cultivate fancy that has no objective significance. There is a period of the young person's life when he is given over more or less to day-dreaming, especially in the first adolescent years. This tendency is not to be particularly feared, if it is not continued too long and does not become established as a permanent mental habit. In the latter case it is a serious defect, and must be dealt with vigorously.

The splendid intellectual and moral enthusiasms that often come to young people in the form of vivid creative fancies, should find actual expression in genuine attainments. It is not sufficient for the adolescent to

long to do deeds of self-sacrifice; he should in reality accomplish them, in some small degree at least. In the event that his aspirations forever remain in the realm of mere ideas, he gradually confuses the image with the fact, the desire with its accomplishment. He has thus become a "dreamer" in the objectionable sense of the word, and his intellectual and moral stamina are correspondingly weakened. However, the strong as well as the weak have dreamed dreams and have seen visions, but the strong have made their fancies the avenues to achievement, and the weak have mistaken the shadow for the substance.

Many an adult has failed in life largely because he has not learned to express his finest thoughts and aspirations in some objective way. He has been content merely to imagine, and has confused his day dreams with actual achievements. Had he learned in the school and the home to objectify his fancies, his later failures might have been turned into successes. The practical sense that makes it possible to distinguish between the subjective and objective is not innate but must be learned through actual experience, and sometimes at great cost, for the school of experience is, as the proverb has it, a dear school.

It is to be remembered that virile fancy may many times take the form of literary expression as well as of actual deeds. For this reason young persons should be encouraged to body forth their imaginings in writing. There is an admirable opportunity for such expression in the school composition. Teachers have relied altogether too much on formal and conventional modes of expression. They have emphasized spelling, grammar and rhetoric, but have paid little attention to the thoughts to be expressed. They have failed to encourage spontaneity in written and spoken discourse. Indeed, the last place in which the young person would ordinarily think of expressing real thoughts and feelings is in the school composition.

THE DANGER OF ABSTRACT MODES OF THOUGHT.

The fact that concrete and objective forms of imagery tend to fall off as the child advances in years and to be replaced by abstract and verbal imagery, has a wider significance than may at first be supposed. The verbal types of thinking, while absolutely necessary in any complex thought process, are, as has already been said, entirely inadequate in themselves. Abstract, verbal, and symbolic imagery must have, as its background, concrete and objective imagery, if it is to be of any final value. This applies to the moral as well as it does to the intellectual life. Too often parents and teachers are content when they have given children ethical rules and moral maxims. *No one, however, has his conduct determined by abstractions. Unless the young person is capable of comprehending in a concrete form these maxims, they are worse than useless in the actual situations that he may be called upon to face.* Neither in the school nor in the home should those who have children under their care rest content with words alone, nor should they deceive themselves into the belief that mere formal instruction in right conduct is of avail. For the child as well as for the adult every moral situation must be real, either as it appears in a definite objective setting, or as it works itself out in concrete images.

In this connection, should be mentioned the moral significance of wholesome stories and instructive plays. The literature that the young person should read must be human and make a genuine appeal to his intellectual and moral needs. "Goody-goody" books are not the proper food for youth and maidens. Stories that are earnest, sincere, and true, that present life's issues in a genuine way, that show the sanity of right conduct, and the folly of all that is ignoble and base, by depicting the just consequences of good and of evil, make a real appeal because they are vital. For children of the pre-adolescent age, stories that appeal to the love

for adventure, that emphasize heroism and devotion to duty, that depict the baseness of cowardice, and the meanness of deceit and trickery, carry the fundamental moral lessons that are of service at this period of development. In the later period of youth when problems loom large and the paths of destiny divide, the literature should be of a character that corresponds to these needs. Erotic literature has no place here, because of its dangerous suggestiveness; but stories that deal with wholesome and normal love, and that point out the dangers of evil thoughts and actions, are to be welcomed.

The value of the stage as an aid in moral instruction has been greatly underestimated. Dramatic art makes a strong appeal to the practical imagination. Through the drama, life's great problems can be truly and vividly represented, and, by this means, the spectators may have valuable lessons brought home to them in ways that will prevent them from committing such errors as they see enacted in the mimic world behind the footlights. Young people have a special liking for the theater, and they should be encouraged to see wholesome plays when the opportunity offers. The best plays contain life's deepest moral lessons, solved in ways that are real. Much needs to be done to reform the modern drama and place it where it should be as a means for ethical culture. Especially should the plays which appeal to young people be scrutinized with care. The time may come, however, when the stage shall share with the pulpit the opportunity for inculcating truth. All who are interested in human welfare, especially the welfare of the young, should seek to uplift the stage, and bring it to a realization of its possibilities as a prime instrument in human improvement.

CHAPTER X.

How Habits Strengthen or Weaken the Will.

TWO boys are passing down the street and see some beautiful flowers in a neighbor's yard and know that the neighbor is away and that no one is looking. Each boy wishes some of these flowers very much. Both know it is wrong to go in and take them without permission. One boy, although he wants the flowers ever so much, refuses to do what he believes is wrong and goes away. The other boy lets his desire for the flowers overcome him and goes in and steals the flowers, even though he knows it is wrong, and though he feels ashamed that he steals. Two girls promise their mothers to come straight home from school, and they mean to do so. On the way home they pass a group of little friends playing in a neighbor's yard. These little friends urge them to come in and join them. Both girls wish very much to come in, but both remember their promises to their mothers and know that they ought to go straight on home. One girl promptly goes on home, though she wants to stay and play. The other girl stays and plays, though she knows that she ought to go home. We say that the boy and girl who did what they thought they ought to do, even though it was unpleasant, had strong wills, and that the other two had weak wills. Just so, two bank clerks think that by holding out some of the bank's money, without letting anyone know it, and buying cotton with it they can a few days later sell the cotton at a big profit and pay the bank back without being found out, and in this way can make thousands of dol-

lars profit for themselves. Both of these clerks know that it is against the law for them to use the bank's money without permission and that it is wrong for them to do so. One of them puts all the money away in the bank's safe, though he really wants very much to use it himself. The other hides part of the money and buys cotton with it and writes a false statement in his books, though he knows it is wrong and hates to do so. We say that the first man had a strong will and the other a weak will. Thus, everywhere in life men and women are presented with temptations to do what is not right, but is for the moment pleasant. The great and truly successful men and women resist these temptations by means of strong wills, while those with weak wills fall and bring upon themselves failure and misery and often disgrace.

WHY ARE SOME WILLS STRONG AND SOME WEAK?

The important question for us is: How does it come about that one boy or one man has a strong will and another has a weak will? It is no accident. It may be due in part to the fact that one inherits from his parents a stronger will than the other, just as one inherits a stronger body than the other. But we know that the strength or weakness of our body is dependent rather upon what we do to it and do with it after it is born. Likewise, the strength or weakness of our will is dependent upon what we do with our will while we are growing up. As a naturally strong body may be weakened and ruined by improper work and improper food, and a naturally weak body may be made strong by proper food and exercise and care, so may a naturally strong will be weakened by improper treatment and a naturally weak will be made strong by the right kind of training and exercise. As the development of this strong will will count so much for our happiness and success in life, and the weakening of our will must surely lead to failure and misery and possible

disgrace, it is important above all things to learn how our will is strengthened and how it is injured. This is what we will now see.

HOW DOES THE WILL WORK?

First, we shall have to see how the will operates and what goes on when we will, and then we shall be in a better position to see how different kinds of action might affect the will for good or for evil. Take the case of the little boy who stole the pretty flowers from his neighbor's yard. How did his mind work? First, he saw the flowers and they aroused in his mind the idea of his having them. He turned his eyes and head and body in that direction and saw them more clearly, and this aroused a stronger desire for them, and, along with it, came the idea that he could get them. Then, this called to his mind what he had heard people say about other people who stole flowers, and this made him not want to steal them, but this stayed in his mind only a moment. He kept looking at the flowers and wanting them and thinking about how he could jump the fence quickly and get them. He even put his hand on the fence as he thought about it. Then he remembered that his mother had told him never to steal and that he had promised her never to do so. Then he recalled that, though he had promised this, he had frequently broken this promise when he wanted something real badly. Then he kept looking at the flowers and thinking how easily he could get them. Then the idea that some one might see him and report on him came into his mind and he hesitated. Just then, he remembered several other times that he had slipped over fences and back and picked up things before he was seen, and he thought surely he could do it now. The next thing he knew he was over the fence and was stealing the flowers. After he had them, he thought for a moment how wrong it was, but that moment he realized that he had done that thing several times before, and,

while he had worried about it at first, no special harm had come to him from it as yet, and so he thought that that case would not make much difference. About that moment he thought of what he wanted to do with the flowers and rushed off with them, and the weakness and meanness of his act passed out of his mind as he ran on to his visit. How, now, did the boy's mind work who did not steal the flowers? He, too, saw the flowers and they aroused in his mind the idea of his having them. He, too, turned his eyes and body towards them and wanted them all the more, and thought how easy it would be to get them, just as did the other boy. Then there came into his mind the idea that this would be stealing. Along with the idea of stealing, came a whole host of old ideas of what his mother had told him about stealing, of what he had heard his father say about stealing, memories of their severe comments when such acts had been mentioned by others as if they were mere jokes, memories of their calling attention to the downfall of some poor boy who stole something and ruined his life, memories of some prominent man in the community who had disgraced himself and his family by taking what was not his, and so on. Then, he remembers that he had a similar temptation before and refused to yield, and how glad he was of it afterwards and that his mother had told him how ashamed of him she would have been if he had yielded. By this time, his mind is so full of these ideas, that he decides that he had better go straight away and not think any more about taking the flowers. As soon as this idea is fully in his mind and surrounded, even for a moment, only with groups of other ideas that are favorable to it, he finds it no trouble at all to walk away and leave the flowers.

ASSOCIATED GROUPS OF IDEAS AFFECT THE WILL.

But, you say, that didn't take much will power. That boy may not have willed any harder than the

other boy willed not to take the flowers. He just had a whole lot of ideas there to help his will. Well, maybe so; but how did that whole lot of ideas happen to come up in his mind at just the right time to help his will, and how did a whole lot of wrong ideas happen to come up in the other boy's mind just at the time to weaken his will? This was no accident, for the mind acts according to definite laws. The one boy and his parents had taken advantage of the laws of mental life and by a long habit of acting and thinking had built up in him strong and helpful groups of ideas, and had so associated them in his mind that they would arise at the right time to help his will to do right and thus to strengthen the will itself. The other boy had also by his habits of acting and thinking built up groups of ideas and so associated them that they hindered his will when he tried to do right, and helped even to weaken the effort of the will itself. Let us see how this was done.

IDEAS TEND TO ACT THEMSELVES OUT; THE WILL MAKES CHOICE OF OPPOSING IDEAS.

Before we can see this clearly, we must call to mind two facts about the way the mind acts. The first is that all ideas that get into the mind tend to go at once into action, to express themselves. An idea does not need an effort of will to act itself out, unless there is in mind at the same time with it an opposing idea. When two opposing ideas are in mind, then, by nature, both ideas try to act themselves out. As the acts are opposed to each other, both acts can't go off at the same time in the same person. The person does neither, until the will gets to work and helps one idea out and puts down the other action. If you want to see how, even though we are not conscious of it ordinarily, every idea tends naturally to carry itself out, just open your mouth wide and, while it is wide open, think such words as "backbone" or "black man" or

"bubble." You will notice that you not only think these ideas, but that your lips and tongue are actually making slight but noticeable efforts to carry the thought into action and form the words. You can feel the tension in your lips and tongue. In the same way, the words in the mind tend to express themselves in throat movements. These movements are too delicate to see easily with the naked eye, or even to feel, but the psychologist can put a little instrument on the throat that magnifies these delicate movements till they are plainly seen. These uncontrollable expressions of the thoughts in mind are seen so plainly that by looking at this instrument on a person's throat one can tell whether the person is thinking of poetry or prose, and even of what kind of poetry. The movements made, for example, by one when thinking of "Yankee Doodle" or "Dixie" are easily recognized, as are those when thinking of the "Psalm of Life." Likewise, if you wish to see that it really is the presence of an opposing idea which is trying to express itself that prevents any other given idea from expressing itself, then try this experiment. Straighten your front finger, look at it and think hard, "Now I am crooking my front finger." At once you will notice, either that your finger crooks, or that it starts to crook and you think quickly, "No it isn't going to crook either." Then it stops and you have a distinct feeling of strain both on the front and back of the finger, showing that both ideas of crooking and of not crooking are tending to act themselves out and hence the muscles on both sides are slightly drawn. All ideas then, tend to act themselves out and don't need any will for that. They need only to get rid at least for the moment of opposing ideas, when they at once go into action by their very nature. It must be, then, in getting rid of these opposing ideas that the will does its work.

THE WILL CROWDS OUT ONE IDEA BY BRINGING IN IDEAS ASSOCIATED WITH THE OPPOSITE IDEA.

The way in which the will gets rid of opposing ideas is very interesting. The will cannot throw an idea directly out of mind any more than it can throw a leg off. But, fortunately, a person can hold but a very few ideas in consciousness at once, and any undesirable idea can be crowded out of mind by filling the mind with other ideas. This the will can do. But even here it has to operate in accord with certain mental laws. The most important of these laws is, that, when two or more ideas have been once together in mind, one of them when it gets in mind again will tend to bring back into mind the others that were with it before. You can very easily see the proof of this law by looking back a moment at your own experience. You meet a man one day in a neighboring town. You have the image of the man and the image of the town in mind together. Later, you meet the man somewhere else, and at once the image of the town you saw him in first comes back into your mind. Or, one day your mother ties a string on your finger and tells you at the same time that you must bring home some butter from the store on your way from school. Both ideas pass entirely out of mind, but on your way home you happen to see the string, whereupon at once the idea of the butter, which was before in mind with the image of the string, comes back into mind. Or, one day in a fit of anger you strike a small boy, and at once your playmates tell you that you are a coward and cruel. Weeks later you get angered and think of hitting another small boy, when at once there comes into mind the ideas about your cowardice that were put in mind before with the idea of striking the other smaller boy. You see, then, that this law, that, if two or more ideas have been in mind together once, whenever one of them comes in mind again the others will tend to come

with it, is undoubtedly true and is constantly controlling the current of our thoughts.

How, now, can the will, working through this law, the law of association, as it is called, help to carry out into action one idea as against another idea that is contending with it in mind. The will does this by holding on fast to the idea that we want to carry out, keeping it clear and bright before our minds and letting the flow of other old associated ideas keep going on in our mind till all ideas unfavorable to the desired idea have been pushed out of mind by the mass of favorable ones that come floating in because of associations that were made in our past. This will be plainer when you look carefully at a particular case. Take the case of a young man who is standing in front of an open bar-room which he passes at night on his way home. Suppose that he has been in this bar-room several times before and that he drank there and had a lively rollicking time. Suppose his girl friends and parents have said that a certain amount of "wild-oats" is good for a boy, and have laughed over the drunken escapades of other boys. Suppose that his father is a brilliant lawyer, but often frequents the bar-rooms. Now what will go on in this boy's mind as he hears the laughing and the loud talk and clinking glasses in this bar-room while he pauses on the sidewalk? By this law of association, the old ideas that have from time to time been in his mind before when he heard these sounds, or when he heard people talk about drinking, will come up again. Ideas of the bright light, the warm, pleasant room, the gay pictures, the lively companions, the pleasant sense of exhilaration, the idea that this was the manly thing for a boy to do, and so on. With the idea of going in and drinking present in his mind, and surrounded by only such other ideas as these, what would he do? Surely, the idea would carry itself into action and he would go in. There is absolutely no opposing idea or group of ideas to hinder it. But, suppose now that

this boy had never been in a bar-room but once, and then had been there to bring home his murdered father. Suppose that from his earliest years he had heard that it was injurious to his mind and body to drink alcoholic drinks, that it was not the manly and strong thing to spend a night in a bar-room, but was a weak and rowdy and foolish thing. Suppose he had from time to time heard his mother and friends discussing the downfall of different neighbors who had died from disease brought on by drink or had lost their positions and committed crimes and left their poor families to suffer or go to the poorhouse for support. Suppose that he had heard his Sunday-school teacher and his minister and his sweetheart and friends all speak only of the awful effects of whiskey, and of the crimes and sorrows brought to the community by bar-rooms. Suppose that he had always, when he got home at night, found his mother waiting for him with a smile, eager to hear about his work of the day, to praise him for his successes and console him for his failures and to kiss him good night and tell him how proud she was of his soberness and energy and fine character and manhood. Now what would go on in this boy's mind when on the way home he heard the loud laugh and the clink of the glasses in the brightly lighted bar-room? Certainly, these old ideas that had been associated with bar-rooms and drinking and home would come back into mind. All of them are unfavorable to the going into the bar-room, and all are favorable to his going home. As certain as a law of nature, the idea of going home would act itself out with no hindrance. It takes no effort of will for this boy now to go home, if these are absolutely the only ideas and acts in his past experience associated with bar-rooms and drinking and home. Likewise, no amount of will would have held back the other boy from drink if he had had absolutely no other ideas or acts associated with bar-rooms and drinking than those mentioned.

The above are both extreme and impossible cases, but they show clearly how past ideas and acts come up into mind by association when we are in any situation and help to determine the kind of act we commit on that occasion. Unfortunately for our peace of mind, the world and the human mind are so constituted that for almost every important situation in life it is possible for several different opposing groups of associated ideas and acts to get built up in our minds by experience. Usually, partially complete groups, each leading to a different kind of act, get built up before we are old enough to take intelligent charge of the building of our own associations. When we have these conflicting sets of association, then the will has to do its work.

As we said, when the two sets of contending ideas are in our minds, the will can not directly put one set out, but it can direct our attention strongly on the other set and hold it there. Every time the attention tends to go off on some other line, the will can hold it there on the one willed. As the mind, by its very nature, must keep changing its ideas constantly, the result is that if this little group is held, the other surrounding groups will pass out and new sets of associated groups, by the law of association, will come in from our past experience. Maybe the next set of associates that comes up will also not be favorable, and possibly even the next and the next. But, if we, by our will, hold on to the desired idea long enough, and hold on to each favorable association as it arises, soon the mind will be completely filled with ideas favorable to the willed idea, and it will then go into action naturally, but it has thus been put into action by our wills just as truly in this case as if the will had caught hold of us directly and thrown us bodily into the act. If, however, there were absolutely no old ideas or memories of acts favorable to the given idea that had been associated with it in our past experience, then, no matter

how long the will kept this idea in the center of our attention now, the mind could not fill completely with ideas favorable to it, for by the law of association only such ideas would arise now as had been in mind with it at some previous time. The will, therefore, must in this case fail. Likewise, if only a few indefinite and hazy favorable ideas, not very strong or interesting, and a great number of strong, clear, interesting, unfavorable ideas have been in mind in the past often with the given idea, then the will might still hold on to the idea a long time, the person might deliberate and resolve and resolve, and yet fail to act, because the few vague favorable ideas would never quite fill the mind and would pass out quickly, while the many strong unfavorable ones would come often and stay long.

THE WILL IS STRENGTHENED BY DEVELOPING FAVORABLE GROUPS OF ASSOCIATED IDEAS.

What we have to do, then, to make our wills constantly more and more effective, is to start early and voluntarily build up little by little in each important field of life large and well associated groups of ideas favorable to right conduct. We must begin this very early or we will find our minds filled with many hindering groups of associations before we start. For these early associations of ideas, our parents and teachers are responsible, and, indeed, through allowing us to associate with servants who have low ideals and with bad children, and often through their own careless talk and conduct, they start us out in life with a burden of bad associations in many important lines of life that make our wills ineffectual when we later make wilful efforts to hold before ourselves and carry into our acts high ideals of life. How much happier we would be and how much stronger our wills, if our parents would recognize thoroughly that every idea given to a child, every act allowed him must rise in mind

ever afterwards to lead him to act or think again more easily in that same way! If we would but remember that each thought, each act, affects not merely the consequences of the moment, but makes a new association in our mind with some ideal or with some group of ideas, and must ever after tend to rise in mind when that idea rises, we would then be very careful how we laid such stumbling blocks in the way of our will power of the future. The boy, for example, who listens to vulgar jokes or allows his mind to revel in lewd thoughts, or himself to indulge in lewd acts, builds a network of associations around the idea of woman which will render ineffectual all efforts of will to suddenly put them out later in life. The girl who has habitually thought only of herself and her own pleasure, who has allowed her mother to slave for her and do all her work, who has thought of her friends only to think of what she could get out of them, will likewise be unable suddenly later in life to put these associations out of her mind and voluntarily accept and carry out a higher and less selfish ideal, no matter how much she might will to do so. She would have to gradually build up a lot of new associations.

What we must learn is, that our groups of ideas furnish the material through which the will works, and that, while the will has certain freedom in choosing from among these ideas, it cannot suddenly make up a lot of new groups of associations, nor blot out of the mind a lot of old ones. The will can, however, from moment to moment determine whether we will entertain and continue to think of this idea or that idea. In that way from day to day we can, by entertaining only groups of ideas that are favorable to right lines of conduct in the several fields of life, multiply and strengthen these groups so that, whenever the will holds some related idea in mind in a temptation in later life, numbers of favoring groups will rise by the law of association and enable the will to be effective,

enable the moral idea to fill the mind and go into action and thus put down the immoral idea. In this, we see the truth of the saying, "What a man thinketh in his heart, that is he." Surely, what a man repeatedly thinketh will form many and strong associations, and some day these will so fill the mind as to exclude all opposing ideas, whereupon the idea will go into action. This is why it is so dangerous and foolish to toy in our minds with things we know are wrong and would not do for the world. Just as sure as we toy with them long enough, they will some day get so strong and will find the mind so empty of opposing ideas that the will will be ineffectual in holding them back from action.

We, then, can take ourselves in hand in time, before our minds are corrupted by too many evil thoughts and memories of evil acts, and can build up these favorable groups of associated ideas in every field of life, and, by our habits of thinking and acting from day to day, we can thus make our wills to be more and more effective in each of these fields.

We would by no means assert that our daily habits of thinking and feeling entirely control our wills, for we occasionally see remarkable cases in which a strong will seems to suddenly assert itself and rise superior to vicious old habits. But we have shown how our good daily habits make it increasingly easier for our wills to operate effectively in willing right acts and how bad habits, either of thinking or acting, make it increasingly harder for us to will and carry out right acts. And now, likewise, while we would not deny that a strong will may rise superior to a weak body, we will show how good bodily habits resulting in a sound vigorous body make it ever easier and easier for our wills to operate courageously and effectively, while a weak, diseased, untrained body, or one poisoned by alcohol, nicotine, or other drugs, or by the result of gluttony, makes our will weak and ineffective.

Just as the will must use the mind and its old

groups of experiences and associations, and operate through these in all its performances involving the mind, so the will must use the body, with all its strength or weakness, in all performances involving the body. How much the body may hinder or help the will is seen most plainly when we take extreme cases of bodily disturbance. I knew of a young man that possessed a strong manly character who received a severe blow upon his head which made him unconscious for days. When he finally recovered sufficiently to go to work again he was weak and vacillating in character and soon fell an easy prey to alcohol and vicious habits, never showing after his injury anything like the strength of will which he formerly had. We all have known cases of strong-willed men and women who were given opiates to relieve severe pain till the weakened and opium poisoned bodies held their wills captive and made them the timid, cringing, willess victims of this drug habit. In like manner, we too often see young men who, starting out with strong wills and clean healthy bodies, soak themselves in whiskey till their bodies are nerve wrecked and flabby and their wills enslaved by their appetites and weakened by their poisoned bodies.

What is so plain in these extreme cases is just as true in every other case in which the will is operating in or through a human body. Every act of will involves certain bodily reactions and if the body does not react normally and vigorously the activity of the will is to that extent hindered.

If this were the place for it we would go back and show why the will is so intimately related to the condition of the body—how willed acts are based upon and develop out of reflex and instinctive bodily reactions which were performed before there was any will. We need here only to keep in mind that there is now this intimate relation between our bodies and our wills, and to remember that we may expect it to follow as

certain as a law of nature that our wills will be flabby and vacillating, explosive or sluggish, if by our daily habits of eating and drinking, of exercise and sleep we build for ourselves flabby, uncontrolled and unexercised muscles, a heart that is excited by such poisons as alcohol or nicotine or caffeine, a digestive system and vital organs that are clogged up by the poisons absorbed from excessive or unwholesome foods taken needlessly into our system, and a nervous system set awry by any and all of these things.

The effect of this weakened or poisoned body in weakening the will does not stop when it interferes with the effective carrying out of some decree of the will, but this failure leaves its effect on the mind, and, as we have seen, the next time our will tries to act it has not only the feeble body to contend with but has the depressing memory of previous failure or difficulty to rise and crush courage.

On the other hand, by right habits of living, by proper daily exercise and training, by eating only wholesome foods and these in moderation, by regular sleep, and by breathing fresh pure air we can provide our will with a bodily instrument through which it can operate easily and effectively, and the memories of these successful performances will constantly add to our will power, our confidence in ourselves, and our effectiveness in life.

SUGGESTIONS FOR MORE GENERAL AND WIDE CULTURE OF THE WILL.

"Yes," you say, "this is true, but is there no way that one can develop a power of will that will operate in any field? What we have seen above is valuable, but, if this is all that one by habit can do to help his will, then we might have a strong will in one field and a weak will in another field. Indeed, after training ourselves for years, we might be thrown into some new field of life and go under completely because no sets

of associations had ever been built up for this field." I would answer that what you say is perfectly true. We often see men and women with strong will and fine character in one field, but weak will and despicable character in another. For example, I know a man who as a judge has a strong will and high character, but as a husband and friend is weak willed and petulant as a baby. Likewise, we all know cases of good people who had built up right groups of associations and developed strong effective wills and good characters in their lives as humble citizens of a small town, but when they suddenly got wealth and were thrown into a new set of surroundings and had to face new fields of temptations as rich city people, their wills failed utterly and they went rapidly to the bad. But surely, there ought to be some further means by which we could develop a general power which would add to the effectiveness of our will in all directions. Fortunately, we can do just this. We can develop a certain group of associated ideas that will naturally arise by the law of association whenever we are in any temptation, and, along with the building up of this group, we can develop a power for carrying out any idea that is in accord with it. What is this group, you ask, and how can we develop this power for carrying out ideas that are in accord with it? This group would evidently have to be a group that could naturally attach itself to all sorts of other ideas, else it could not arise in all sorts of temptations. Now the one group of ideas that can naturally arise on practically all important occasions in life is a group centering around the ideas of right and duty. Is it right, is it my duty? These are questions that we can by proper habits so associate with our whole mental make-up that they will arise by the law of association whenever we are facing any important question of life. The peculiar advantage of this group is that it attaches itself equally well to ideas about drinking, praying, honesty, health, working

playing, making money, spending money, or to any other groups that play any important part in the conduct of our life. How, now, can this group of ideas of right and duty, this question, is it right, is it my duty, be made to always come up in mind in future when any important matter is before the mind for decision? Plainly, this idea will come up in future times for decision only because it has been associated with such times of question in the past. Our parents and our teachers, by putting this question of right and duty clearly and strongly before our minds on the repeated occasions for decision that arise in the home, the playground, and the school, should get this question so widely connected in our mind that by the law of association it will arise later in our minds whenever we find ourselves face to face with a new occasion for making a decision. We ought to be given this much start toward the moral life by our elders. If they have failed in their duty, and such idea does not arise on occasions for decision, then we must ourselves, by a slow process, usually started in us by reading some good book or by the deed or word of some true friend, build up this group of associations about right and duty, and must connect it gradually in our mind by repeated use of it with all sorts of decisions. This we can do, and must do, if we ever expect to be truly strong and great.

THE IMPORTANCE OF RIGHT HABITS OF WILL.

But even this is not enough. Lots of people have this group of ideas about duty and right built up in them by the work of parents and teachers, so that it comes into mind all right on occasions for decision, but even though it comes and sides with one of the contending ideas then in mind, it proves of little or no effect. The other opposing idea gets the better of it and goes into action. Most of us find times when we know that one thing is the right thing to do, but

we go ahead and do the other thing. While there are some people who have the question of duty and right frequently arise, and still nearly always go on and do the other way, there are others who constantly have the question of right and duty arise, and just as soon as it is plain which side the idea of duty accords with, that side is carried out easily and promptly into action. The first set of people are our weaklings and criminals, the last set are the strong characters that withstand temptation and do the great work of the world. The first, through his fault or his elders' fault, has not had such a set of habits built up in his life as would strengthen this idea of right and give it power to dominate and to make effective the will on occasions of temptation. The other has had this set of ideas about right and duty so built up in his life that it not only arises on occasions for decision, but dominates and makes easy for the will to rule consistently in the direction of the right. I know, for example, a very able and distinguished woman, who has carried through a most difficult and trying work in the world so successfully that the strongest men stand in admiration of her courage and power for carrying out right ideals under what seem at times great temptations to do otherwise. I once was serving with her on a committee by which a most important matter was to be decided. On the first day of the investigation it looked as if the matter must be decided by us in such a way as would force her to humiliate and greatly wound the feelings, and probably lose the friendship, of two of her best loved friends of a life-time. After the meeting, I expressed to her my sympathy for her, that she might have to do what must be such a very hard thing for her to do. She replied, "Oh no, that is not worrying me a particle. What I am worried over is, that I am not quite certain what is the right thing to do. As soon as I am certain of what is the right thing to do, it is no trouble at

all to do it." How had such a result been brought about? The process is simple, and each of us can, by long habit, build just such a power in our mind. Let us see how it is done. Take the case of a child that has never heard of right or duty till just this minute. A wise mother now puts the idea in the child's mind on some occasion when he has to decide between two lines of action. Suppose she is wise enough to select an occasion when she can easily associate several other attractive ideas with the one of the two opposing ideas in the child's mind that accords with the idea of right. Then it will easily follow that this idea that accords with the idea of right will get the whole attention of the mind for the moment and go therefore into action. Suppose now that the consequences of the decision and action are made pleasant. The child is petted by his mother; she tells him that she is proud of him, and he feels proud of himself. A little later another occasion for choice arises when the temptation to do wrong is not too strong, and the mother again calls to the child's mind this idea of right, and it attaches itself naturally to one of the two contending sets of ideas then in mind. The mother again wisely throws in many other favorable ideas. The memory of the previous decision in favor of the idea that was in accord with the idea of what was right comes up now by association in the child's mind and brings with it the feelings of pleasure that followed the previous decision in its favor. This added association makes this group about right, larger and more attractive, so that it fills more of the child's mind. With the help of the other new favorable associations, the mind is completely filled for the moment with ideas favorable to the idea that is in accord with the group about right, and this group goes into action—it is willed. And so, when a third occasion for decision comes to the child, there will rise in his mind by the law of association this same old group of ideas about right, enlarged

and enriched now by two memories of its successful contention with other ideas in his mind, and by the memories of pleasant consequences. It will be far more interesting, and more powerful in filling the mind now than it was at first. If the wrong idea is not very especially attractive, and does not have too many associations to float in mind and take attention, then this group of ideas about right and the other one of the contending groups that is in accord with it will completely fill the mind and get acted out. And so it goes on. If this idea of right is at first never suggested, except in cases in which the mother is able to bring it about that the child will act in accord with it and find the results agreeable; and, if the child's environment is so guarded that dangerously tempting occasions for choice will not come up, in which this group of ideas about right would spontaneously arise in the child's mind and lose out in its contention, then it will soon result that this group of ideas will come up spontaneously by the law of association whenever the mind is trying to decide a question of conduct. It will continue to come up after each success with a larger mass of associations with interesting past experiences, with more and more memories of successfully contending with other ideas and dominating every time, with pleasant results. Soon it will come to pass that this group is so strong, has so many associations of success, and compels so much attention, that whatever idea gets connected with it in mind gets the whole attention, and thus puts out all opposing ideas and is acted out easily. If the child, later on taking charge of his own character building, will see to it that he habitually, from day to day, carries out such ideas in his mind as attach themselves to this idea of right, and will avoid putting himself while young and of immature will in any places in which the temptation might be greater than he could bear, he will, from day to day, enlarge and strengthen the power

of this group through repeated memories of its successful contention—memories of his own strength. Soon his will acquires such strength that he can carry through easily any line of conduct that accords with his group of ideas about right and duty.

On the other hand, when parents foolishly talk about right and duty to little children while they are yet too young to understand it, and suggest this group of ideas to them when they are in such passions or under such temptations that they are almost sure to act contrary to this idea of right, then memories of this failure of the idea to carry itself into action will, on later occasions for choice, arise and weaken its power in the struggle against passion for hold upon the mind. Likewise, if the child at first treats lightly the idea of right and duty, and will not make the little effort of will then necessary to decide and to act in accord with it, he will soon find that this group, with its memories of repeated past failures, has less and less power to fill the mind and carry into action the one of the contending ideas that is in accord with it, and that it needs more and more effort of will, till finally the will is helpless.

Thus we now see how in each field of our life's work we can strengthen and aid our will by building up, day by day, in our minds groups of associations and memories of acts in that field favorable to the moral life; and we see how we can, by starting early, avoiding at first strong temptations, and each time resolutely acting in accord with the idea of right and duty, build up in our mind this powerful group of helpful ideas that will come to our aid in every temptation of life and soon so strengthen the will that it can always easily win the victory. Each one of us, whether we wish to or not, must decide this question: Shall I go on tangling my mind in a network of bad associations and memories of failures that gradually take out of me all courage to try, and will finally beat me back a

helpless slave to my own bad habits of mind and body whenever my feeble will might try to regain its lost mastery; or, shall I, by my habits of thinking and acting from day to day, build in my mind helpful groups of associations in all lines, and store it with memories of successes that will give me constantly greater courage to try and will finally develop in me that strong will which will make me a consistent, courageous, free man, master of myself and of my fate?

PART III.

Some Aids to Individual Morality Generally.

CHAPTER XI.

The Cultivation of Character.

FEW questions are older than that of the cultivation of character: the great thinkers of almost every age and race have discussed it, and many of them have asserted—what none have denied—that it is the most important question that can engage the attention of the human mind. On the practical side countless parents and teachers in all the generations of intelligent human life have grappled with the task of so training children that they may grow into men and women of the desired type. Certainly much success has crowned these practical efforts, and yet much earnest and thoughtful endeavor has seemed to result in failure; and on the side of theory we find endless disagreement and not a little discouragement and scepticism. The whole problem is one of infinite complexity and great obscurity; the laws of mental growth are as yet but little understood, and the development of character involves these laws in their most complex and difficult forms, for character is the total, or resultant, of the whole life, physical, intellectual, emotional, and volitional; it is altogether to be expected that the question of moral culture will be one of the latest to be really comprehended and explained in a scientific manner, if in-

deed the race shall ever attain to such a solution. Happily the thought of the world is being turned more than ever before upon this problem: related sciences, especially psychology, are contributing the necessary data and principles, and many individuals and not a few societies in civilized lands are working assiduously on the various phases of the question; so we may very well hope for decided advance in our day.

THE SUBJECT A DIFFICULT ONE, AND CHARACTER HARD TO CULTIVATE.

He who undertakes to write on such a subject then, as the cultivation of character, must needs feel some hesitation and the fear of seeming to dogmatize on unsolved questions. He may well begin with some cautions and reservations. And first, there is *no royal road* to character or the cultivation thereof. Schemes to make children good easily, like schemes to get rich easily, arouse only suspicion in judicious minds. Nothing, absolutely nothing, can take the place of patience, vigilance, energy, and loving devotion on the part of parents and teachers. No ready-made devices, nor even the best theories, can make up for thoughtlessness, blunders, or, worst of all, indifference. No other task that a man or woman is likely to meet will call for so much intelligence and tact, so much persistence and courage, so much love and long-suffering, as the task of fostering and directing the growth of a child's will. Like the miracle that the followers of Jesus could not compass, but had to refer to him, it cannot be achieved except "by prayer and fasting," that is, by the assiduous and inspired labor that these religious terms may well symbolize.

THE VALUE OF PERSONAL INFLUENCE.

Next we must see that the greatest of all forces in the cultivation, one might well say the creation, of

character, is *character* itself. The moral teacher will do most not by doing but by *being*. What you really are, in the secret of your own consciousness, will creep out in spite of your vigilance, through word and deed and the very expression of the countenance, and make its mark upon the young mind beside you. The great universal religious principle of incarnation applies to character: the Christian Gospels speak of the Divine Word being made flesh; so must moral truth be embodied in life. "How can I listen to what you say" the proverb has it, "when what you *are* is ringing in my ears?" Moreover the nearer the relation, the more intimate the association between the teacher and the learner, the more absolute is this principle; most of all, then it is true in the case of the most important of all educators, the father and mother.

"From the Gods I received that I had good grandfathers and parents, a good sister, good teachers, good servants, loving kinsmen—that I have had such a brother, who by his own example might stir me up to think of myself—that I ever knew Apollonius and Rusticus and Maximus. That it being so that my mother was to die so young, yet she lived with me all her latter years." So writes the excellent Marcus Aurelius, most Christian of pagans, next perhaps to his exemplar Epictetus; and in the same place he mentions no less than fifteen of his elder associates, to whom, he tells us, he owes a long catalogue of virtues and wisdoms,—temperance, courage, industry, sincerity, affection, religion,—for more than fourscore several qualities of mind and heart he writes down his indebtedness. With fewer and even more touching words, but to the same effect, President Lincoln declares "All that I am I owe to my mother." Such records as these embody the first great positive truth of the genesis and culture of character, personal influence. The child takes on the morals and manners, the habits, ideals, principles, the very substance and es-

sence of the character of those with whom he spends his early years. Good habits and principles are, fortunately, as contagious as the most contagious diseases: and so, unfortunately, are the bad.

THE IMPORTANCE OF PARENTAL INTEREST AND INFLUENCE.

Because of this central truth of the dependence of character-development upon personal influence, it is safe to say that the greatest educational need of this, or, indeed, of any time, is the increase of *parental interest and intelligence.* Napoleon is reported to have said: "What France needs is mothers." America's greatest educational need is fathers. Especially in the city, where moral training is most difficult, the time and energy of men are consumed by business, politics, public affairs; and the adolescent boy is robbed of his most indispensable blessing, a real father. One man whose two sons were going wrong said to their teacher: "I have done everything for those boys"; then after a moment's pause, "I have given them money, and I have given them horses——" and there he stopped. How could a man be ignorant of the fact that the more money and horses a lad has, the more he needs a father? Familiar to every experienced high school principal is the youth whose moral development flourished until he entered the critical period and then was blighted for lack of that guidance and safeguard that the father can best supply, and that is not likely to be furnished by anyone else.

THE PROCESS OF THE DEVELOPMENT OF CHARACTER.

When we turn to the *process of development* in the child, we find rising out of the multiplicity and complexity three great pervasive principles, that dominate the whole field,—the *spontaneity* of the child's nature, which is the source of all force and energy in character; his capacity for appropriating conduct and

ideas through *imitation or suggestibility,* through which mainly his life takes on form and is adapted to its environment; and the law of *habit or fixation,* by which the passing experience is incorporated into the nervous system and so becomes a permanent part of character. Reduced to the simplest terms these laws mean: first, that the child comes into the world endowed with certain tendencies and activities, crude and unorganized and yet full of promise and potency; second, that, as he becomes conscious and perceptive, he eagerly copies the actions and later the very thoughts of those about him; and third, that, whatever he is doing at this moment, he is likely to do again and again, with growing ease and certainty, to the exclusion of other things.

THE INHERITANCE OF THE CHILD.

The *spontaneity* of the child is the inheritance he receives from his ancestors, in the long line of descent. Some things the race has learned so well that they are embodied in the nervous system of the child in advance of education, or even of experience, and so emerge in the form of impulses, instincts and native tendencies in general. The profound significance of these spontaneous reactions of the child has been little realized until our own day; the great movement known as child-study is really the world's first full recognition of the truth that these native tendencies, crude and formless as they are, furnish the only basis and material for development. They are the growing points, as it were, from which the character is to spring, and as such they are to be guarded as the most precious of all possessions, and to be studied as the data of the problem of education.

These native tendencies are manifold and varied; we must be content here to mention only a few of the most important as illustrating their nature and place. First, at least in point of time, is *activity:* the little

child bends and twists his body, stretches and waves his limbs, the older child runs and jumps, seizes, shakes and throws things, and in general keeps in almost ceaseles motion. Next perhaps comes what we ordinarily call *curiosity,* which is really the "wanting to know" instinct: the child loves to taste, see, hear and handle things, and, later, is running over with questions about them. These are the two great training impulses, by which the child gains control of his body and limbs, and learns to know the world in which he is to live. Then there is *love,* or the social impulse, showing itself even in the baby, who manifests a wonderful and touching affection for his mother, his nurse, for other children, and indeed for all about him. This is the root from which grow the choicest elements of human life and character. Then there is the great tendency to *joy,* that is characteristic of all young things, and seems to have a profound connection with healthy growth and development; so that we must always strive to order our education in such a way as to preserve this natural exuberance of the child's spirit. Then there are the tendencies of self-assertion, of acquisitiveness, of fear,—one of the most interesting and important,—and many others more or less marked and universal in all normal children.*

THE CHILD'S TENDENCY TO IMITATE.

Our next law, that of imitation or *suggestibility,* is manifestly itself a native tendency too, but of such peculiar nature and importance as to deserve separate treatment. Very early in the child's life he begins to imitate, and for years imitation plays a ruling part in determining his conduct. Whatever he sees or hears in those about him he tends to act out in his own life. The meaning of the action is often quite beyond him, but its form he seizes and puts into prac-

*See Sisson's *Essentials of Character,* Ch. I, II.

tice. Nor is this limited to overt acts, but, as the child grows older, he also copies the ideas, the peculiar views, the principles and ideals, of those about him. This is the great law of *influence,* and means that the child builds up his own life largely out of materials taken from the lives of his associates. Through this tendency to imitate, the other tendencies largely find their outlet. The child of himself knows comparatively few things to do, and soon tires of these and begins to look about him for new copies or suggestions. Children's toys are nearly all illustrative of this principle: they are miniature spades and rakes and carpet-sweepers, little plates and cups, and —a form in which several instincts focus—dolls and all that pertains to them; in general, things with which the child can imitate and practice what grown people do.

Thus the child who comes into the world without the actual equipment for doing a man's work and filling a man's place, at once sets to work *appropriating* this equipment, from the only possible source —the conduct, minds, lives, of those about him. The native tendencies provide the energy or force of character; this instinct of appropriation gives it form. But the educative aspect of this has been emphasized earlier in the chapter, and we may now pass to the next topic.

THE FIXATIVE POWER OF HABIT AND MEMORY.

But all these processes would be lost, all progess would be impossible, the child would begin each day just where he began the preceding day, were it not for the great fixatives of habit and memory, which are after all only two forms of one principle, that of the "trace on the brain" left by experience. Whenever the child *acts,* whether in movement of limbs, grasping of hand, utterance of sound, or the more subtle processes of feeling and thought, the action leaves him

not the same, but changed; it has left its mark upon his nervous system, and so upon his "character"; indeed, that is what the very word character means, a mark or scratch, graven upon some lasting material. Every experience leaves its trace, and any experience may have a definite or even a great effect for good or ill. We cannot stop the clock in the child's development, nor make him immune to the influence of what he perceives or does when we are not by or have no control. The situation is like that of the farmer in the parable who had sowed wheat; but while he slept his enemy came and sowed tares among the good seed. So the child, in whose soul the good seed may be sowed by home and school, may, and usually must, be exposed to far different influences on the street or playground.

Far be it from us to exaggerate the picture: many of these traces are so slight, so faint, that they are practically as though they had never been; many of them are apparently erased or overlaid by others, or cut out, as it were, by deeper marks. Yet, after all, these traces of experience constitute the real results of education, and we must feel the profound importance of this power of life to record itself in the forms of habit and memory. Whatever you can get a child to do, to feel and to think, will be what he is most likely to do, to feel and to think, for the rest of his life. And if you can only make the experiences powerful enough, or repeat them often enough, you may grave the results into the fibre of his being beyond the power of anything but death to destroy it.

THE PROBLEM OUTLINED.

The problem, then, is to keep the child occupied with wholesome and happy activities, like those which we desire him to engage in when he is grown, in so far as the limitations of his nature justify. He must act and think and feel as we hope that he will act and think and feel when he is grown, with the one qualifi-

cation, that he must inevitably act and think and feel as a child. To this end we must first, as we have seen, conserve and guide his natural propensities and impulses; we must surround him with a wholesome environment, especially with good associates, including parents, teachers, and what is perhaps quite as important, playmates. Lastly we must use the law of habituation to confirm and make permanent all the good elements that we can put into his experience.

THE IMPORTANCE OF PLAY IN BUILDING CHARACTER.

This is perhaps the best place to mention the great educative possibilities of *play,* which are yet so little realized by the great majority of people. We are told by Plutarch that the Spartan lad, even at his play, was almost never without some older person "to put him in mind of his duty and to punish him if he did not do it." On the playground more than almost anywhere else the currents of the child's nature are in action, the traces of habit are being formed, and the basic strata of character are being laid. Fair play, it is said, makes fair men; what then does unfair, dishonest, quarrelsome play make? We may well feel the deepest gratification at the vigorous playground movement that bids fair to transform our present ignorance and neglect into intelligent interest in what play can do, for good or ill, in the development of boys and girls.

POSITIVE TRAINING MORE VALUABLE THAN NEGATIVE COMMANDS.

Here we see most clearly one of the most important principles of moral development, that it is the *positive,* and not the negative, that really counts. What we do and practice doing is what we shall have a tendency to do; what we do not do has left no record in our nerve fibers. Morality and education have both a tendency to be negative; they have had too much

SUPERVISED PLAY IN CITY PARKS.—An exciting game of cat and mouse. Photograph copyright by Underwood.

"don't" in them, and so have suffered a double loss, in that the child doesn't like "don't" but likes to *do,* and in that prohibitions and negations have no power to foster real strength of character. The lad is not usually thrilled with an abstract desire to be good, but he will work his fingers off to be *good for something,* or to do good *to somebody;* and these are the essential training in the two great virtues of efficiency and social service. Doubtless discipline as well as moral training will always call for some prohibitions and some penalties; but the better way is to keep life so occupied with good activities that evil is actually crowded out.

THE RELATION BETWEEN THE TASTES AND CHARACTER.

No study of character can afford to neglect the *tastes;* what we like and dislike exercises a profound influence upon the totality of our lives, affecting both our happiness and our conduct. A man must fill his life with something, hence the only safety lies in cultivating his capacity for *wholesome* enjoyments; and since expensive tastes not seldom corrupt the integrity of individuals and society, we should be trained to relish the unbought joys of life, which are far more abundant than most of us realize, such as the beauties of nature, the exhilaration of bodily activity, good literature, music, and the like.

THE CHILD MUST BUILD HIS OWN CHARACTER.

Let us pass to our next theme: that *self-education* is the best and truest education; that we cannot really be taught, but must *learn;* and so we cannot really be trained, but must take ourselves in hand. The best thing our teachers can do for us is to make their services no longer needed; to stimulate and enable us to take the reins into our own hands, and undertake to make the best of ourselves that can be made out of

the stuff that is in us. All characters worth while are largely "self-made," even though like Marcus Aurelius and Lincoln, as quoted in the earlier part of the chapter, they are so ready to acknowledge their moral debt to others.

THE IMPORTANCE IN CHARACTER-BUILDING OF DEFINITE AMBITION.

On the other hand, the good man does not make himself for himself, but for a work or a duty, and to fill a place in life among his fellows. Hence the idea of a career, a *life purpose,* is perhaps the most potent motive and guide of self-education.* School and home can do far more than they now do to stimulate this powerful motive. First the child naturally looks eagerly forward to mature life, and loves from infancy to dream of what he will do "when he is a man." Education should make out of this natural tendency an intelligent aim and purpose for life. Let every boy be taught to desire, not a "job," that is, simply a way to get bread and butter,—worthy as this is in itself,—but a *calling,* that is, a way in which he can fill a man's place in the economic life of the community and give a fair return for what he receives. To this are to be added the ambition to be a force for good in civic and social life, to do one's share of the work of conservation and to advance in all the values of the common life. Such ambitions as these, varying greatly in form and scope, energize the process of self-culture; without them no great results are to be hoped for, and the best things in character depend mainly upon them.

THE PERIOD OF ADOLESCENCE.

The consideration of self-education leads naturally to what will properly be the consummation and close

* See C. W. Eliot, "The Value During Education of the Life-Career Motive," *Proceedings N. E. A.,* 1910, pp. 133-142.

of the discussion, the period of *youth.** Not childhood but adolescence is the great positive constructive period of the development of character. The earlier years should lay a fair foundation of health and good habits, warm affections and wholesome tastes; youth must add the higher ranges of moral intelligence, social loyalty, and high ideals. Great perils, and greater possibilities mark these years. Now is tested as perhaps never before the intelligence and vigilance of the parents, especially the father; the little child is so manifestly dependent and helpless that to neglect him is an open outrage; the youth, especially the lad, is so full of strength and self-sufficiency that we are too often lulled into a false security and forget that his welfare and character are beset by perils strong enough to threaten all his powers of resistance. The very reserve and reticence that so often come with puberty often meet a corresponding attitude in the parents, and so the intimacy of childhood weakens and fades away and a sort of strangeness arises just when the youth most needs the most confidential relation. Fortunate the lad whose father and mother will not allow themselves to be thus deceived and misled, but who gladly pay the price of time and interest to keep up the bond of intimacy and keep open the channels of their influence!

THE IMPORTANCE OF PHYSICAL TRAINING IN CHARACTER-BUILDING—ESPECIALLY IN ADOLESCENCE.

One good half of the character training of youth is vigorous and wholesome *physical regimen.* Against the peculiar dangers of the sexual life no better safeguard has yet been found than that proposed by Rousseau, to take the youth into the woods and let him work off his overflowing vitality in the chase; temptations that easily overcome the satiated lounger of the town, fall harmless against the hardened and wearied

* For the fullest information on this subject see G. Stanley Hall's *Adolescence,* or the abridgement, *Youth* (Appleton).

hunter or athlete. In this respect the modern school, in spite of progress, has much to learn from the old Romans, who allowed the boys to study only what could be learned standing; and from the Greeks, who made gymnastics the heavier half of adolescent education.

THE INNER LIFE MUST BE DISCIPLINED DURING ADOLESCENCE.

Now is the time to subjugate the *inner life* to the authority of the sovereign will. Beset as never before with those noxious thoughts that we call temptations, the youth must harden his resolution to fight them to the bitter end, to be daunted by no failures, to accept no half victory. For all this a golden rule is that of the Roman sage: "Think only of such things, that if a man ask thee upon a sudden 'What is it thou art thinking?' thou mayest answer 'Thus and so,' freely and boldly." He must learn the inexorable truth that "out of the heart are the issues of life": of this his time of life affords a most striking example, in that his peculiar bodily temptations rise and fall in intensity, according as his thoughts are pure or impure. He must find his moral footing upon the very bedrock of ultimate psychic and ethical law.

IDEALS AS A BASIS FOR CHARACTER-BUILDING.

Finally, the crown of human character is *ideals,* and youth is the supreme time for their formation. "Unless youth is golden," says Jean Paul, "maturity will be but dross." "Spare nothing," says Rousseau, "to exalt their souls." Some one has said "What is a great life? It is a great thought in youth, realized in mature years." Something to believe in, to look forward to, to work for, is an imperative necessity of a worthy or even tolerable life; this alone saves us from inertia, ennui and indifference, and keeps us really alive and in action. And the culmination of all

ideals is *service;* from the highest to the lowest walks of life we measure men by what they do for others. The selfish man is not only obnoxious to his fellows, but he lives a narrow and impoverished life. To these ideas the heart of youth naturally responds; the lads in the camping party vie with each other not in what they shall enjoy, but in how much they can do; each scorns to shirk his burden, but will rather carry more than his share, and so prove his strength and generosity.

Self-preservation may be, as some are over fond of proclaiming, the first law of nature, but it is neither the first nor the last of human life, for history is full of devotion, generosity, sacrifice, even to the laying down of life. The highest insight and deepest inspiration of character is the realization that a man must be far larger than his own self, must open his heart, and stretch out his hands to his fellows, must in some modest degree embody the ideal of Him who "came not to be ministered unto, but to minister."

CHAPTER XII.

Reading and the Moral Life.

ONCE upon a time the people of the ancient land of Egypt carved a great statue. Its head was the head of a woman and its body was the body of a lion; on its back were wings like those of a mighty bird, and in its eyes was a strange expression, as if it were always asking of the desert an unanswerable question. Whatever the question might be, the Egyptians were willing to leave it unanswered; but, centuries later, the Greeks, who loved definiteness, made the statue the subject of one of their legends. They said that the Sphynx had once been a monster who crouched upon a high rock beside the road to Thebes and asked of every traveler a question. Whoever could answer the question might go safely on to Thebes, but those who failed became the monster's prey. So all the people were afraid to go upon that road until a hero should be found who would be brave enough to hear the Sphynx's question and wise enough to answer it. Finally the hero Œdipus came and freed all the people from their fear by solving the riddle. When the question was answered every one was astonished at its simplicity. As for the Sphynx, she was so chagrined that she threw herself from the rock and died.

CHILDREN AND THE RIDDLE OF EXISTENCE.

The marvelous statue which still looks out over the desert, and the story of the ancient monster and her riddle have more than an artistic or historical interest. By these symbols, the Egyptians and the Greeks stated, each in their manner, the great question which

has troubled men ever since they began to think at all, that is, the riddle of life itself, and of man's right conduct, the riddle of the moral life. As every youth opens the gate of self-consciousness, he enters upon the road to Thebes, though he may not then see the monster who can destroy him. The world and the future are full of riddles; yet he is entirely confident that he can solve them. Only after repeated failures does he grow cynical and indifferent. How fine is the enthusiasm with which he begins his journey over a strange road to an unknown country! A great curiosity possesses him. He longs for action. He would like to meet dragons which he must kill, or find kingdoms which he must conquer. His heart is filled with shy and sensitive ideals of love and romance. He has a thousand prejudices and is hedged about with limitations. He is self-centered, yet vaguely longs to share that larger life of which he catches glimpses now and again, and responds sympathetically to moral appeal, especially if it be a challenge to bravery or to some swift self-sacrifice. The girl's mind is not less romantic, though it may be less adventurous; and she shares his vague longing for great deeds or splendid self-sacrifice which makes her also impatient of restraint and of control, but responsive to all beautiful or noble ideals.

A KEY TO THE RIDDLE-BOOKS.

These makers of the future, who were children only yesterday, so eager and restless, so unconscious of the tremendous forces in and about them, how shall they learn the clue to the Sphynx's riddle that they may pass safely on their way? Who shall teach them if not those who have passed that way before and left their answers written in books? There are books to satisfy the great curiosity, books which tell of great deeds, of slain dragons and conquered kingdoms, of ideal love and of adventure, books which open the

soul's eyes upon the larger life and are a challenge to bravery and swift self-sacrifice. And there are other books which tell of ignoble deeds, of men who paid tribute to dragons and surrendered their kingdoms, of love that is not ideal, and of adventure that is sinister—books which shut the soul's eyes upon the larger life and make men cowards and self-seekers. In libraries are gathered chiefly the books which inspire and truly guide. In accessible book stalls and a hundred shop windows are displayed the books which enervate and lead nowhere, if not down. The descent to lower planes of thought and action is made very easy for boys and girls by their books. Is it not of the greatest importance that they themselves and all who are concerned for them should regard this matter? What of the world's literature may they be persuaded to read which will meet their many wants and their uncertain aspirations?

STORIES THE CHILD'S FIRST READING.

They will read stories first. Whatever one would choose as the favorite literature of any people, stories always will be first, as they always have been first in their hearts. Other books may teach life or talk about life, but the story is life, and, from the time when Homer sang of Troy until now, the man who cares nothing for a good story is something less than a man. To the material of stories, all time and all the riches of history are made to contribute, so that their field is inexhaustible. One life is not nearly long enough for the reading of the stories which are worth while, and freedom of choice for the young has now, perhaps, reached its utmost limit. In the dim past, when there was no written language, the stories for all were at the mercy of the old story-tellers, who faithfully recited the traditions of the tribe to the next generation. When writing was invented and the written story was left as a memorial, the same spirit continued. Only

the legends, the myths and fables common to all the people were preserved by the slow process of handwriting; and these typical stories represent the best thoughts of the wisest men about the common life. But, if the written word was valuable because of the time and effort it had cost, printing made books the property of every one. As the stream of literature broadened to include much that was uncertain and questioning much that was foolish and untrue, and much that was wicked and degrading, all men agreed in keeping these books from the eyes of the young. Even those whose own taste was corrupted limited their children's reading to that which they thought to be innocent and noble.

But the day of the child has arrived. All doors are thrown open to him, and his own untrained judgment is often his only guide in the choice of books or friends or the use of his leisure time. This tremendous responsibility he must bear himself, with whatever help he can ask from older advisers, for very few parents watch or control these things as they should. Such advisers may be found if one wants them. Though parents are often too busy here and there to know what their children are doing, teachers and librarians have seen the danger and have set themselves to meet it in the matter of books. Since they have not the parents' authority to prevent the reading of unworthy books, they use every means in their power to make the best books accessible and to interest young people in them. Only the boys and girls themselves, however, can decide what does interest them, no matter how tempting the bait used to attract their perverse and changeable minds.

GOOD STORIES FOR CHILDREN.

To the young boy the librarian says: "Here are books of adventure, which have delighted others as hard to please as yourselves. Beginning with *Robin-*

son Crusoe and *Gulliver's Travels,* there are *Knightly Legends of Wales, Stories of Roland and Siegfried,* the *Book of King Arthur* and the *Merry Adventures of Robin Hood.* Girls also of stout heart and courageous spirit will find these not less delightful, but for the quieter sort there is *Una and the Red Cross Knight, Undine,* and *Heidi,* with *Legends of Switzerland and the Rhine,* and *Tales of Ancient Greece.* For lovers of travel, there are the *Great Explorers* and *Great Navigators, Modern Vikings,* the *Indian Tales* of Cooper and the novels of Scott. There are also *Picciola* and *Hans Brinker* and *Lorna Doone,* among the many books which give charming and faithful pictures of life in other lands; and even the great world stories of the *Iliad* and *Odyssey* have been rewritten for your use."

TRAINING THE TASTE FOR GOOD BOOKS.

But the library may offer these and all of its other treasures in vain, if boys prefer the crude mischief of "The Young America," or the impossible fortunes of Alger's heroes, and if girls are satisfied with the loves and lovers to be found in weak, sentimental fiction.

The worst effect of such reading is that it makes all other reading seem dull. Fortunately even a short course of good reading makes the sensational books seem foolish and untrue. As taste is a matter of habit and training, good taste may easily be formed by a little practice so that one only enjoys excellent things. Boys need little encouragement to read wholesome, strong books; and, if they have a chance to become acquainted with stories of real adventure, like them as well, or better, than the impossible or dangerous ones. Robin Hood appeals to the normal boy more readily than Jesse James.

READING FOR GIRLS.

The girls' life has been more limited, so that they are apt to be less evenly developed. Their reading

READING "ROBINSON CRUSOE."—The lad is lost to all his surroundings absorbed in the story he is reading.

lacks variety, and their taste is sentimental. Books of travel and adventure, such as boys love, would relax the tense and sensitive nerves of these girls and give them truer views of life. They greatly need the outdoor atmosphere, against which they seem to be so prejudiced. They will also learn to enjoy the stirring ballads of Scott and Macaulay, the only sort of poetry that appeals at all to their brothers.

HISTORY AND BIOGRAPHY.

Real history is not too grave or dull for boys or girls who love adventure, for history is filled with battles. The boy's great men of history, Cæsar and Alexander, Charlemagne, Richard the Lion-Hearted, Napoleon and Washington, were all fighting men. The biographies of such men fill him with a responsive fire. It is a true instinct which demands courage in the hero who would answer the Sphynx's riddle. For the secret of the moral life is known only to the brave. Though he be "the loyalest friend" and "the gentlest that ever ate in hall among ladies," he must also be, like Launcelot, "the sternest knight to his mortal foe that ever put spear in rest."

THE READING AND THE IDEALS OF YOUTH.

Yet bravery and loyalty are not all. Among the dreams of youth there is one which is too sacred and too dear to be lightly spoken of. A shadowy ideal beckons him, a presence thrills him with mysterious ecstasy. He has suddenly become aware of deep desires, which are quite new to his consciousness, desires too infinite to be satisfied. He thinks of God and of the ideal woman with almost equal adoration and worship. He craves companionship and friendship and the peculiar love of one particular friend. He feels the pulse of the world beating in his own heart and longs to lose himself in some great cause. But these intense feelings and aspirations suffer frequent and bitter dis-

appointment. The monotony of every-day duties is hard for one who dreams of battles and crusades. Neither friend nor team nor cause nor lady-love can long content so ardent and so exacting a lover, and God is often very far away. The limitations of actual life would be quite intolerable if it were not possible for him to escape at times into the country of the imagination where men and deeds are not found wanting.

Shall he find his ideals in history and biography or in fiction and poetry? Each of these can give him some sense of power or inspiration; and, to fully realize his own life, he needs them all. In history he will find great causes and great men "conspiring with Destiny" to guide the nations through their cycles. The stories of Greece and Rome, of Feudal Europe and the Crusades, of the religious struggles of the reformations and the political struggles of the revolutions, the romance of the New World and the march of nations toward Democracy and Federation, are all like trumpets and banners calling him to see the stately pageant which gives dignity to the individual life, as well as to the race life of which it is a part. He will find men of heroic souls, not only among soldiers and statesmen, but also among religious leaders like Savonarola or Luther, among explorers like Columbus or Livingstone, and among thinkers like Galileo, who were willing to live for their cause, or die for it, if necessary. Yet the boy wants something more vivid and personal than history to satisfy his craving for ideals not too far removed from himself. Even old Egypt is human in *Uarda* and *Serapis;* Rome becomes familiar in *A Friend of Cæsar,* and the Holy Land in *Ben Hur. Les Miserables* gives him the spirit of Paris, and the *Marble Faun* or *Romola* have the charm of an intimate Italy. England has many personalities in her fiction, whom not to know argues one's self unread. Such characters as the Vicar of Wakefield or Sir Roger de Coverly, Colonel Newcome, or—

but who can choose from Dickens?—these are more real than most flesh-and-blood people who walk the streets. Beyond and above these are the great personalities of Shakespeare, who become permanent inspirations to all who have learned to know them. If a boy's mind is stored with these ideals, he begins life at an advantage which counts in every action and every decision.

THE PROBLEMS AND THE READING OF A GROWING GIRL.

Girlhood is even more sensitive to impressions than boyhood. The girl is more affected by the types which she admires, and she conscientiously tries to make them her models. It is of supreme importance that these types should be adequate and fine, for the girl has all of her brother's human problems to meet, and certain special difficulties and limitations which she often secretly resents. She is distracted in the later years of her school life between her desire, perhaps her necessity, for choosing a special vocation and her love of home. The time has passed for the definite fixing of her future by the standards of her family life, and her choice is even more perplexing than that which the boy must make.

There are also issues affecting all women at the present time which must be met with sound judgment, dauntless courage and broad intelligence by the girls who are just entering upon their road to Thebes. The old domestic order has fallen into chaos and a new world is in the making, which is not yet ordered after its own manner. Those who shall determine its ordering need master minds for counsel, as they face social conflicts and questions, which they may not avoid by protest or indifference. The woman's future is more closely bound up with social relationships and social righteousness than is the man's. She can never choose her own life without in that choice affecting society,

even to generations of children yet unborn. The girl child has some vague consciousness of this, but she has been made to feel that her social obligations end with the family ties. Few understand her importance in the larger social relationships or have any realization of the many ways in which her intimate home circle touches the circles of industrial life, of church and state. She needs to see the map of life drawn on the broad canvas of history and to study the lives of great men and great women. Volumnia, the Roman matron; Deborah, the Jewish prophetess; Catherine of Siena, the mediæval saint; Joan of Arc, the patriot warrior; Madame Roland, the patriot martyr; Florence Nightingale, the army nurse, or the modern philanthropists and leaders of social reforms are types of heroic women whom every girl should know. If girls were more familiar with these women they would not wish so eagerly to be men. Shakespeare, the great interpreter, has made his women normal and lovable, yet of commanding dignity. In many plays they turn the sword of fate or decide the doubtful issue by their strength and nobility of character. May they not interpret life for the modern girl as well?

THE VALUE OF LYRIC POETRY—ESPECIALLY FOR GIRLS.

Lyric poety makes a special appeal to the subjective mind of the girl, and it would be well for her to read some of the lyric poets before approaching Shakespeare. It is better for her ear to become accustomed to the march of verse and for her imagination to see the beauty of imagery and of form, which distinguishes poetry from prose. The finer meanings of all art are seen only by those who come prepared to understand. So the lyric poets, Wadsworth and Burns, Shelley and Keats, open the eyes to beauty, and fill the mind with aspirations, for which dramatic poetry gives expression. Great drama appeals to all the young and strong

of heart because it is concerned with life in action. Its subject is always a conflict between love and duty, between selfishness and generosity, or between good and evil. Every human feeling may be represented by the drama except one, the feeling of self-pity, which suspends action and destroys the dramatic situation. Since self-pity is one of the temptations of youth, and the peculiar temptation of young girls, no type of reading is so marvelously wholesome for them as Shakespearian drama.

THE PECULIAR VIRTUES OF BROWNING.

Among the English poets, Browning is another who has a clear message for the young Crusader, either boy or girl. Though he is best known by his difficult character studies and his philosophical poetry, he has also written stirring ballads like "Herve Riel," "How they brought the good news from Ghent," "The Pied Piper," and such manly lyrics as "My Star," "Love in a Life" and "The Lost Leader," which have the pure idealism of a young heart. Love's vision has no braver or more ardent prophet than Browning, who was himself so ardent a lover, while his stern sense of justice and hatred of shams made him a moral leader also. His courage is contagious. One of the poems which has been called difficult, "Childe Roland to the dark tower came," needs no other explanation than the thrill that answers the final challenge, "And yet dauntless the slug-horn to my lips I set and blew." Two American poets have this ringing note, Lowell and Sidney Lanier. Each of these writers gives an artistic setting to the imaginations of a sensitive yet daring soul.

NOVELS AND STORIES.

Fiction, which still holds the first place in a young maid's favor, offers such an unlimited variety of stories that selection, even for comparison, is impossi-

ble. Yet no outward circumstance can so determine the future of either boy or girl as the form of their ideal, and no influence is so potent in shaping that ideal as fiction. The writer of a story has his readers at a disadvantage, because he does not state his opinions boldly, but presents them indirectly through his characters and plot, and gives them a seeming validity which they may not really have.

WHAT IS LITERARY TRUTH?

The country of the Imagination has its own standard of truth, which is as rigid as that of history, and which requires a deeper sense of veracity. To be true, according to this standard, the writer must do much more than state facts which may be true under some conditions and in some places, for facts may be told in such ways as to give utterly false impressions, just as the eyes of a traveller in the desert may deceive him by representing the distant oasis where it does not exist. The truth of fiction requires that facts should be stated in their right relations and that they should belong to the normal living of normal, natural people. The novels of Jane Austen are not only artistic, but as true and interesting now as they were a hundred years ago, because her characters were typical and because she told the story of their lives in a simple, unaffected way without exaggeration. Many novels and plays of "real life," which girls and boys read today give certain kinds of facts about certain kinds of people; but they are not true pictures of life, because the people are not natural, wholesome people, and the facts told have an artificial color as different from reality as the lights of a theater are different from sunlight.

There are two ways of judging the truth of fiction. One is the slow and uncertain test of experience. The other more satisfactory test is the cultivation of a

A LITTLE DUTCH MAIDEN.—The grandmother is instructing the child in Bible stories which are shown on the tiles of the fireplace.

fastidious taste by the comparison of all untried books with certain standards which have been approved by time. One who has learned to appreciate the delicate flavor of fine books will find that sensational or inferior books are no longer attractive. Besides, books about books have been written by careful observers, which are very helpful in forming one's taste and which teach inexperienced eyes what they ought to see.

THE BEST KEYS TO THE RIDDLE.

For those boys or girls who have serious minds and the spirit of disciples there are books which give the clear answers of prophets and sages about questions of life and conduct. First among these is the Bible, which young people now know so little. Their fathers and mothers knew it well and their grandparents knew it better. It is so woven into the texture of all great English literature that they cannot escape some of its influence. Yet, if there be not a revival of learning in the matter of this unrivalled library of history, biography, story, poetry, drama, and ethics—which has been the spiritual food of the Anglo-Saxons ever since they became a reading people—the children of the present will only feel its secondary effects and they will pass on to their children nothing at all of the stern moral fiber which it has always made. Besides the Bible, there are two among the books which are called "literary bibles," which illuminate religious teaching through story and illustration and build character through moral conviction. These are Dante's *Divine Comedy,* which may now be read in a beautiful prose translation, and Bunyan's *Pilgrim Progress.* At all times and among all peoples, religious teachers have given the moral life its final sanction by relating conduct to eternal laws and divine commandment; but there are also philosophers who have seen the relations of men to each other and to society and have given

very wise counsel. Among such teachers, Ruskin, Carlyle, and Emerson have much which is helpful to the young. Surely the treasure house of literature contains riches enough and to spare for all who will search it, and every questioner will find there some sure answers. But if the answers be yet hidden, he will find other seeking souls, as earnest as he, who will accompany him and give him courage and resolution on his road to Thebes.

THE HOME LIBRARY.

Those who truly love books find them such companions and friends that they are not content merely to read them but wish to keep favorite volumes in sight and to have the pleasure of personal possession. The center of every thoughtful and intelligent home is always its library; and children who have tumbled about among books since their babyhood may count themselves happy, for they will always appreciate their friendly atmosphere and noble companionship. But whether there is a family library or not, boys and girls should begin to fill their own book-shelves before their earlier treasures are scattered.

All books may be divided into three classes, books for an hour, books for a year or two, and books for a lifetime. The books which give entertainment for a little while but are not worth re-reading are not worth owning. Many people's shelves are crowded with such books, and they fill valuable space which might be used to better purpose. There are other books, however, which counted at one time, but are now outgrown. Such books are worth keeping for old acquaintance sake, and their corner is not the least interesting among the shelves. The real children's books, from *Mother Goose* to *Water Babies,* the *Wonder Book* or the immortal *Alice in Wonderland,* never grow too young or too old for one who loves them. Books of reference should be on the shelf for necessity's sake,

but the books for all time should be kept there always for both pleasure and profit. The lives of great men, the wisdom of wise men, the stories which are read over and over, and one's own particular poets, all books which have literary value, and some which are not literature, but are sweet and sound and dear to one's heart, should have a place of their own upon those shelves. Little sacrifices, made in order to own a library, give that library an added value. Only those who have made such sacrifices can truly appreciate the intimate pleasure to be found in the society of these friends, who never repel one's affection or grow impatient of one's neglect, but always stand silently waiting until time and inclination serve. Even their covers give a sense of companionship to the book-lover as he goes about his other business, but, when their hour comes, they will open their hearts to him as no stranger book can, because it lacks the charm of familiarity. Books gather around them also many other associations. The friends with whom they were read, the places of which they are reminders, the marks of sympathy or disapproval which are sometimes found on their margins and bring back some forgotten day, for all these the home library is prized as well as for its own sake.

THE PUBLIC LIBRARY.

Yet at best one can own a small number of books. Even a good private library contains only a few of the books worth owning, and many who love books cannot gather a library at all. Fortunately, those who live in large towns and cities need not be dependent on their own stock or that of their obliging neighbors, as the public circulating library is now found in nearly all large places, though but a short time ago New England was the only section of the country of which this could be said. Libraries for reference and research

are as old as the famous one at Alexandria. These were open more or less freely to students and to the public, but only those whose interest in books was already considerable made use of them. If catalogues existed, they were only helpful to readers who already had definite knowledge of their search.

The circulating library has a very different spirit and method. Its books are either on open shelves for examination or they are catalogued in so many ways, with such careful notes and explanations that they may be found by any one who has a clue to their subject, author or class. The reader who has difficulty in using the catalogue may appeal to the trained librarian, who is ready to give him effectual help. In library training schools instruction is now given, not only in the cataloguing and care of books and in library administration, but also in classification and in systematic ways of securing information. The librarian's motto is not "Know everything," but "Know where to find everything." No reader, therefore, need to waste time groping vaguely for what he wants when he may have expert help always at hand.

The library does more than make the books accessible. It has many devices for enticing people, especially boys and girls, to read. Little lists on selected subjects are laid on the charging desk. Bulletins are frequently issued announcing recent additions. Tempting groups of books relating to the season, the nearest holiday or special topics of interest are placed where they will attract attention, and picture posters about them are hung on the walls. Branch libraries, deposit stations and reading rooms bring the books within reach of every section of some of the larger cities; and reading clubs and circles are formed to take them even into the homes for distribution. Some small towns and country places miss these advantages, but there are many travelling libraries supported by State appropriations and by women's clubs which make some

provision, even in the country, for those who wish to read.

THE MULTIPLICITY OF BOOKS.

Books are so common and so easily obtained that they are not read half so carefully or prized half so much as in the days when a single volume was passed from family to family in a neighborhood or countryside, covered and recovered to protect it from injury, and yet fairly worn into pieces before it was returned to the owner. The public library is not used by a tenth part of all who could profit by it; and many of its book borrowers only use it for their entertainment. Librarians are often discouraged by the large circulation of current fiction, when their shelves hold such beautiful and valuable and rare books for which no one seems to care at all.

The reference room of a library is well worth a careful study in order to become acquainted with its many resources for information. The "stacks" are rather overwhelming, as they stretch out in long lines, with rows and rows of books piled upon one another until the higher ones are out of sight. Yet the largest public library in the world has but a fraction of the millions of good books which have been written. One who hoped for a long life might expect to read the books in a single section of one library, but the other sections must remain unread and the books in all the other libraries would be still further out of his reach. If he cared for science, he might learn the rudiments of physiology or geology or astronomy, but he could not master them. If he cared for art, he might learn something about music or painting or architecture, but not all about them. If he loved literature for its own sake, he might read the works of a few writers in a few languages, but hosts of others, equally fine, would escape him. He might well be disheartened by these limitations which he cannot pass.

THE NEW RIDDLE—WHICH BOOKS TO READ.

But how much more serious is the case, if he is to find in books the secret of his own life and destiny? If they are the keys to unlock for him the gates of happiness or the guides to show him the path which he must tread in order not to fall into snares and pitfalls? Then, indeed, his limitations become tragic. For this reason men have been in despair because they could not know all the wisdom of the world. But the secret of the moral life has not been made so hard to understand. Though the people of the Greek legend had all been in terror because of the Sphynx's riddle, when the hero came it was found to be quite simple and clear. The questions which meet the new Œdipus are just as alarming, but they have been answered, simply and clearly. Some answers to moral questions have filled great volumes. Men have lost their minds and broken their hearts trying to solve the riddle of life. Then heroes have appeared, who crowded their answer into a sentence and went safely on their way. Men have rightly judged that these heroes were worthy of crowns. One need not know all of the answers of the true and brave, for their answers are always the same when they are translated. There is "one law, one faith, one element," whether it is painted in pictures or sung by poets and musicians, or made into philosophies or lived by the humble and the pure in heart. Yet no life is long enough to see all the wisdom and the beauty in the wise and true answers, and no mind is keen enough to see all the errors in the false and foolish answers. Between the wise and the foolish, Œdipus must choose.

CHAPTER XIII.

Moral Instruction Through Biography.

THE MEANING OF CHARACTER.

CHARACTER is what a man is, not what reputation considers him. Character is one's intrinsic value, not his value in the market of public opinion. It is not learning, it is worth. Character is the crown and glory of life. It dignifies every station, exalts every position in society, and commands the confidence and respect of mankind. Character constitutes real aristocracy, for it gives the only true heraldry to men. Character is human nature in its best form, and its possession should be the highest object of life. It commands a far greater power and influence than even education, or wealth. The examples of men of character never die, but, like their memories, are immortal.

THE SOCIAL IMPORTANCE OF CHARACTER.

The welfare and safety of the state are entirely dependent upon character. More than law and legislation, the crying need is for greater private virtue and more individual integrity. Never until recently has there been so conclusively demonstrated the close connection between the welfare of the state, and the conduct of the individual, or the inevitable destruction that awaits a nation made up of self-seekers. The worth and strength of the state depend far less upon the form of its institutions, than upon the character of its men. Civilization itself is only a question of personal improvement. The public schools are the

loom in which the nation's destiny must be woven, and both the woof and warp of this wondrous fabric must be character.

BIOGRAPHY AS A SUBSTITUTE FOR RELIGION IN PUBLIC MORAL INSTRUCTION.

In Japan exactly our present problem arose long ago through the same cause,—the multiplicity of jealous religious beliefs. Japan realized that its very life would be threatened if public education and moral training were allowed to be completely divorced. The Imperial Rescript of 1890, accordingly, arranged to utilize patriotism as a moral agent, with the result that today Japanese primers and readers give biographical sketches, with inspiring knowledge of the greatest personalties—not only of Japan, but of the world—their splendid private characters, their heroism in war, their public services in peace. And it is said that the average Japanese boy today knows more definitely and concretely of George Washington than do our American youth.

THE NEED OF SOME CHANGE IN THE METHODS OF MORAL TRAINING.

But all agree that the only remedy for the present deplorable laxity of morals,—this danger of moral bankruptcy,—is by having not only a better moral training given to the children in the public schools, but a more direct application of moral principles to life under modern conditions. Some few years ago Marshall Field and other prominent business men of Chicago, employing thousands of boys and girls, petitioned for improved instruction in the public schools along moral lines, affirming their belief that the schoolboy of today is less reliable and morally inferior to the children taught under the old régime, when religious teaching held greater place. In the city of

Washington, a short time ago, fifteen of the clergymen of that city petitioned the school authorities to have religious instruction put back into the public schools.

MORAL INSTRUCTION INDEPENDENT OF RELIGIOUS AND THEOLOGICAL TEACHING.

The opinion is widely held that morality depends upon church sanction, and that right conduct cannot be taught except under the authority of some sort of theological dogma. Broad-minded educators, however, hold the belief that morality may be developed through educational methods, and that while it may be assisted by religious observances, it is not necessarily dependent upon theological belief; or as M. Buisson, the director of primary education in France, puts it, "It is possible for a man, independently of creeds and churches, to live a moral life with all the depth and strength and force of the religious sentiment."

IDEALS AS AIDS TO MORAL GROWTH.

As art may be said to be man's enlargement, so morals may be said to be his discipline. Morality is right living and right relationship to God and man, and is inspired by our highest ideals, drawn from the best within ourselves and from the teachings of the prophets and holy men of all ages. It probably will be admitted, that ideals of righteousness are not dependent upon religious creeds or theological dogmas. "Judge not that ye be not judged" and "Love one another" appeal to men, regardless of their belief, or their disbelief, in the Nicene creed. Ideals of righteousness blossom into lives of service in many who have turned away from the externals of religion,—its ceremonies, and intellectual formalities,—to nobility of action, which is the reality of religion. They have turned from the authority of the scribe, not from the Christ.

IDEALS AS INCENTIVES TO SERVICE.

We have a long list of unhaloed saints who have lost themselves in the service of an ideal. Washington left luxury, and assumed the responsibilities of a desperate cause, for the sake of his fellowmen, not expecting to be called the Father of his Country. John Brown dared death, and found it in an effort to enfranchise an inferior race. And there are thousands of these saints who have devoted their lives to the betterment of the conditions of life, fighting the battle for justice and equality with unselfish courage and loyalty to an ideal. It is this consecration to an ideal, which is the incentive to service. It is this consecration to our ideals of right, which is the beginning of true religious life; and, if the soul strives after these ideals, what matters it whether it kneels towards the Cross, towards Jerusalem, or towards Mecca? The religious life finds every place holy ground. The soldiers in the service of God are enrolled under but one flag, though they wear many different uniforms; but the rewards of service are distributed not according to the brilliancy of their uniforms, but according to their fidelity to the flag. The two greatest moral teachers, Jesus and Socrates, left no formal system of instruction. They left their lives and the effect of their lives upon their disciples, as the means of propagating their teaching. It is this living morality, which seems to find its best literary statement in the Sermon on the Mount and in the Parables of the New Testament, and its highest historical embodiment in Jesus of Nazareth, that has taken hold of the imagination of the world, and can never be legislated out of the thought and teaching of those consecrated to service.

THE PLACE OF IDEALS IN THE MORAL INSTRUCTION OF THE YOUNG.

It is this living morality, these ideals of righteousness, that should be worked into the groundwork of

the child's life. These ideals of right in the heart lead one naturally and inevitably to feel the necessity of attaching the moral order to the universal order, and to a reverence for the "power that works for righteousness." They devolop the faculties and needs of the soul, including the need for the Infinite, and may find expression in any form of religious belief. The rituals of every religion are an enormous help in kindling the imagination and awakening the soul; but they are as sounding brass, if they fail to enforce these ideals upon the habit of life. Ex-President Eliot says: "The human soul comes to a knowledge of God through knowledge of itself, which is the hint of His infinite personality; and the best knowledge of God comes through the best of the race." Professor Huxley holds "that the moral law rests in the long run upon instinctive intuitions. . . . As there are Pascals and Mozarts, Newtons and Raphaels, through whom the human race obtains new possibilities of knowledge and new conceptions of beauty, so there have been men of moral genius, to whom we owe ideals of duty and visions of moral perfection, which ordinary mankind could never have attained." And it is these *visions of moral perfection* that come to rare souls, which establish Standards of Right for the rest of mankind, and the seeking after perfection in our ideals is no less seeking after God, who is our highest ideal.

THESE IDEALS INCLUDE THE ESSENTIALS OF ALL METHODS OF MORAL TEACHING.

Starting then, not from any system or dogma, but from the common source and underlying reason of every dogma and system, moral teaching should make the motives, the instincts, the impulses moral; and it is the first business of moral education to lead the child to a consciousness of ideals of duty, and then to train him in a knowl-

edge and appreciation of them. An eminent educator says: "The determining of what is one's duty in varying circumstances calls for knowledge, and the fuller one's knowledge, the clearer will be the way of duty." The world has learned from sad experience that man's conscience is not an infallible mentor and guide, as is evidenced by the horrible cruelties and slaughters committed in its name. It is only an enlightened conscience, educated by correct judgment and a sanctified mind, that is worthy of our supreme trust and obedience; and enlightenment is only obtained through education. Moral maxims and moral leaders are of inestimable value as formulas and guides, but it is education that must actualize the ideal in the child's mind; it is education that must put maxims into the habit of life, so that the standard of the ideal may be ready for application to every new occasion; it is education that gives one the "capacity to lose oneself in the service of others—the faith to recognize, the will to obey, the strength to follow—a star," as Henry van Dyke has put it.

It is believed that these ideals of right are better instructors of conscience than an authoritative church, for they come from the depth of human experience as well as from divine vision. Lyman Abbott says: "As there are standards of art, by which we educate taste, so there are standards of right and wrong, by which we may educate conscience. That standard is found in the wise words of wise men; but better is it to be found in the great lives of truly great men. There is one hero in human history, Jesus of Nazareth, who furnishes a standard which the world reveres today as it never has done before. To make this hero our standard, to bring our conscience up to his life is the highest religion, and one does not have to wait to solve either one's theological or historical doubts, before accepting this standard."

THE IDEAL OF LOYALTY.

Prof. Josiah Royce sums up the means of realizing the highest ethical ideals in a single phrase, the cultivation of the spirit of Loyalty, which he affirms is "the heart of all virtues, the central duty of all duties." He affirms loyalty to be the *fulfillment of the whole moral law.* He defines loyalty as, "the willing and persistent and thorough going devotion to a person or a cause." I would accept this definition of loyalty, but would apply it also to ideals. Ideals are like a lantern in a lighthouse; but when our ideals fail, there is an end to all endeavor and progress. Fichte says "The highest achievement of man is to be able to realize what he has not seen,—what he has simply had a vision of. The ideal is the most glorious thing a man has ever seen; one scene outbalances the stars." "Where there is no vision, the people perish." Think what is comprehended in the word, Loyalty—willing devotion, being true,—true to others' need, true to duty, true to the light within, true to the soul's vision! This is the highest moral education, the working out of the inner life a consecration to this loyalty.

In the presentation of this living morality, this Loyalty, through embodied ideals,—ideals of righteousness,—it is believed that all can unite in a sound and practical moral teaching, detached from controversial doctrines. This moral teaching deals with aspirations and encouragements, and seeks to inspire, rather than analyze, the noble life. It presents illustrations and not arguments, and endeavors to make manifest the religious life, which is a thing of experience and not of doctrine. Its fundamental object is to awaken the young to the deep things of the spirit, confirm their faith in the right, deepen their trust in truth, and make sacred the claims of duty. The observances and obligations of particular beliefs are left to the special teaching of the denominations themselves; but, whatever be our beliefs, as Felix Adler says, "the distinc-

tion between the higher life and the lower is still as clear as ever."

THESE IDEALS MAY BEST BE PRESENTED TO THE CHILD THROUGH GREAT EXAMPLES.

The great question is: How are these ideals of righteousness to be impressed upon the child's mind? How are we to awaken an interest in things spiritual? How are we to make the impression lasting? In other words, how are we to engraft it upon the life, to make it grow into spiritual and moral manhood? It is believed that the best means is through the intimate acquaintance with those who have lived beautiful lives, and who have achieved the highest ethical ideals. Character in its primary principle and groundwork is self-control and self-giving, and one of the most practical and effective methods of enforcing this upon the habit of children is to keep before them examples of self-control and examples of self-sacrifice.

USE OF BIOGRAPHIES—THE STORIES OF THE GREAT EXEMPLARS.

It is believed by many that the best text-book for character teaching is biography,—which is example; and the great importance and value of biography are acknowledged by all educators. Biography brings out the beauty of character, and makes righteousness contagious. Dr. Jowett, Master of Balliol College, Oxford, said: "In future; morals will be taught only through biography." And the reason is, that biography is concrete example, with the added quality of reality. Gladstone said that one example is worth a thousand arguments. A biographical example is a vivid actuality, which to the child's mind has the fascination of a hero; the invitation to follow, and the inspiration of imitation. The effect of biography upon the child is like the appealing influence of an elder

brother, whose supposed superior experience makes him an object of adoration and imitation.

INTEREST AND ADMIRATION LEAD TO IMITATION.

It is a psychological fact that what the mind admires, it unconsciously emulates and imitates. A trait of character which enlists our approbation, inevitably compels imitation; and when we read or hear of a noble deed, or act of devotion, we are unconsciously impelled to repeat it. The boy who reads a dime novel and buys a pistol and runs away to fight Indians, obeys this law of imitation—only the example is pointed the wrong way. This imitative impulse is the power of *suggestion,* and it is almost invincible in its power.

And this is the result to be sought after in teaching morals—to engraft the inner meaning of virtue upon every fiber of being, so that it becomes a part of the nature of the child himself; so that when circumstances arouse that call for the exercise of that particular trait of character he acts spontaneously and without conscious volition. When one has reached this stage of moral development, that right action is a part of his very nature and cannot be torn from his life, he is a man the world can trust. Such men were Washington and Lincoln, and there are many others.

THE STRONG INFLUENCE OF BIOGRAPHIES IN SHAPING GREAT CAREERS.

For many years the writer has been editor of a biographical cyclopedia, and he has been called upon to write thousands of biographies. He has been forcibly impressed with the unanimity with which men, in various stations of life, have pointed to their reading some particular biography as the turning-point in their lives. This has led the writer to a systematic questioning as to what it was in the lives of these biographical examples that influenced these careers,

and just how it affected these lives. In one instance, the reading of the life of Isaac T. Hopper was what first awakened a consciousness of the meaning of life. Isaac T. Hopper was a Quaker philanthropist, whose sympathies went out to the slave, who, before the war, had no rights under the law. Hopper used to appear before the criminal courts in behalf of these unfortunate culprits, and would plead their ignorance and ill condition in mitigation of a possibly just sentence. The particular feature in Hopper's biography that made such a great impression upon the reader was his devotion to helping others. It was so whole-souled, so disinterested, that it made the reader realize that there was in the world something to do for others, and this example made a call upon him individually to do his part, and devote a portion of his life to the helping of others less favorable than himself. This individual also stated in reviewing his own life, that this idea of service was so forcibly impressed upon his mind, that he never got over it, and to this day he could not resist the demand upon his conscience to exact of himself more than considerable attention to the needs of others, and to the amelioration of the misfortunes of his fellowmen. Of the others who reported inspiration from biographies, some learned determination and perseverance from Columbus; others quoted Washington as the one who furnished the great stimulus to them, as it did to Lincoln. But oftenest the example was not a name familiar to our heart and memory, but some obscure person, whose career was only within the personal knowledge of the individual inspired.

CONCRETE REALITY IN BIOGRAPHY ITS GREAT SUPERIORITY.

This is the great power and value of example. Reflection will easily explain why these examples from biography are so effective. The injunction to a child, "Be good," has no practical force or helpfulness; but

an example of resistance to temptation, an example of a good deed or self-sacrifice, takes hold of the mind of the child with invincible power, and compels imitation, because the mind responds to suggestion. Precept sometimes seems to impose an impossible task, but an example from biography presents achievements in virtue which have been accomplished, and which are within the possibility of repetition by all. What one man can do, another can do; and the child mind unconsciously accepts the fact of its practicableness. Ethical teaching by precept is often far too verbal, and expands into monotony and reiterated preaching. It becomes something to be learned, rather than something to be done. The examples from biography, however, appeal to the heart and to the emotions; they inspire the will to do, and indicate the way; and at the same time make plain the native excellence of goodness. As biography is, in fact, simply a record of actions, good or bad, of individuals; therefore almost every biography is, in a sense, a moral lesson, having behind it the vitalizing quality of reality, which adds so greatly to its efficiency. Examples from actual lives also afford an opportunity for practice in the various traits of character. But there is a greater value than this. Some one says: "In imitating the actions of persons greater than ourselves, we learn to think as they think. In company with the great, one's thoughts and manners become great." And the child needs this touch of vital reality to stir the depths of his own soul. The need is for training in character, putting into practice the moral actions which are inculcated. This is the only way effectually to enforce moral action upon the habit of the child, and to equip him for immediate resistance to temptation, which always comes to light in a new and unexpected guise, and not along the line of previous instruction. Example taken from the lives of the children themselves is also effective; but care must be taken that it does

not become too trivial and commonplace. There must be always an opportunity to escape into the imaginative and the ideal, and give large horizons, which alone can make possible a profound transformation of character. In teaching morals the more solemn chords of the soul need to be struck.

Biography, in addition to its being—through its power of suggestion—a stimulus toward good conduct on the plane of physical activities like industry, usefulness, temperance, and kindness to animals, is of far more importance and value to the child, as the means of inspiring intellectual and spiritual emotions, like self-control, fidelity, determination, patriotism, etc. These emotions, which are born of the personal touch and magnetism which belong alone to biographical example, control the direction of thought, penetrate to the very fiber of being, and realize to the child the inner experiences of his soul. Biography also has another stimulus essential to the growth of the child mind. It holds out hope—hope which is not far from expectation—of winning those positions and prizes which the examples show are within the reach of persistent endeavor. And moreover biography shows the way to reach the objects of desire. Hopefulness is that expectant desire that develops an enthusiasm to its attainment. Hopefulness is one of the great helps in doing things. It is the expectation of finding that achieves. Hopefulness can be cultivated, and when cultivated with persistence it becomes enthusiasm. Enthusiasm strengthens the heart and intensifies the will. It gives force to thought and nerve to the hand, until what was only a possibility becomes a reality. Enthusiasm is the compelling power that overcomes all obstacles.

WHAT GREAT TEACHERS HAVE SAID OF BIOGRAPHY.

Prof. William James said: "The Humanities—which is a name given to what is essentially taught in

the colleges—means in a broad sense, literature; and in a broader sense, the study of master strokes. Literature not only consists of masterpieces, but is largely about masterpieces, being little more than an appreciative chronicle of *human master strokes.* This sifting of human creations means, essentially, *biography.* What our colleges ought to teach, therefore, is biographical history, which teaches us what types of activity have stood the test of time, and gives us standards of the excellent and durable, a feeling of admiration for what is admirable, and a sense of what superiority has always signified.'' In a recent address at Cornell University, Dr. Andrew D. White, one of the foremost educators of the world, said: ''The great thing needed to be taught in this country is truth, simple ethics, the distinction between right and wrong. Stress should be laid upon what is best in biography, upon noble deeds and sacrifices, especially those which show that the greatest man is not the greatest orator.''

Emerson said: ''I cannot even hear of personal vigor of any kind, great power of performance, without fresh resolution. This is the moral of biography; yet it is hard for departed men to touch the quick, like our own companions, whose names may not last so long.'' Horace Mann said: ''Biography, especially of the great and good men who have risen by their own exertions to eminence and usefulness, is an inspiring, and ennobling study. Its direct tendency is to reproduce the excellence it records.''

The Introduction to the Educational Code, London, reads: ''The purpose of the elementary school is to form and strengthen character, and to develop the intelligence of the children intrusted to it. With this purpose in view, it should be the aim of the school to train the children carefully in the habits of observation and clear reasoning; to arouse in them living interest in the ideals and achievements of mankind. It

should be the aim of the school through the *examples of noble men and women,* to implant in the children habits of industry, self-control, and courageous perseverance in the face of difficulties. Such instruction will enable the children to become upright and useful members of the community, and worthy of the country in which they live.''

THE INSPIRATION OF THE EXAMPLE OF THE GREAT AND SUCCESSFUL.

Because character depends chiefly upon a man's own will and choice, it is the supreme teaching of biography. In the past, *Plutarch's Lives* has proved an inspiration; but the ideals of Greek and Roman days are now changed, and the moral force—which is the peculiar advantage of the study of biography—is lost in such examples. What is needed is a *Plutarch's Lives* in terms of the present. These are supplied in the biographies of the men and women of our own land, which, Dean Stanley says, more than any other country of the world furnishes examples of the finest men and women that have ever lived. There is no other thing that is of such priceless help to a youth as to be constantly stimulated along the line of his career by examples of those who have trodden in the same paths; and nothing else will do this so effectively, nothing else will give him such inspiration, nothing else is so ambition-rousing, as the life-stories of those who have accomplished things under great difficulties, who have overcome all obstacles, who have succeeded. Such examples avoid the indeterminateness that usually attaches to the word ''character,'' because there is set up a specifically definite ideal as the goal to be reached. The effect is that children become profoundly interested in human progress, and are anxious to contribute, each according to his gifts, to that progress, and conscious of being called to the

"WOMEN AND CHILDREN FIRST."—An incident in the saving of survivors in a wrecked vessel.

task of remoulding the world in which they will play their parts.

Dr. O. S. Marden, editor of *Success,* says: "Smiles' *Self-Help* is a wonderful stimulus, and has proved the turning-point in the careers of tens of thousands of youths. Nothing else is more fascinating than the romance of achievement under difficulties. The youth full of hope, bubbling over with enthusiasm, reads the life-stories of men and women who have succeeded under difficulties, and he says to himself, 'Why can't I do it?' To which something within him replies, 'I can, and I will.' "

And of more value than the rousing of ambition from success in material things, are the inspiration and strength and support derived from the stories of achievement in the realm of spirit:—in suppressing an overpowering desire, as did John B. Gough; deliberately giving up life for another, as did Admiral Craven; persevering against almost insuperable obstacles, as did Elias Howe; patiently bringing the beauty of life to Laura Bridgman, as did Dr. Howe; purifying even the atmosphere by his very presence, as did Phillips Brooks; looking almost certain death in the face without flinching, as did Lieutenant Cushing; lending a hand to every aspiring soul, as did Edward Everett Hale; being faithful to the nation's trust even unto death, as was Lincoln. What heart is not stirred by these immortal examples?—examples from our own Nation's flesh and blood,—so near, they are almost within our hand's clasp. Such examples are as spiritualizing to the soul as are the sacraments of religion.

BIOGRAPHY IN MORAL TRAINING AS WELL AS IN MORAL INSTRUCTION.

But in addition to surrounding the child with ideals of conduct and attainment, there is need of *training*

him in the practice of these virtues. There is a difference between moral *training* and moral *instruction,* although both are necessary to moral education. Moral training aims at good habits, moral instruction, at imparting ideas of good things and right. Moral training is accomplished by watchful care over conduct, by intimacy with good example. No temptation comes twice in the same form. No instruction can fit all circumstances of temptation. It is the business of the teacher of morality to train the child to be sensitive to an *inner consciousness of right* which shall, automatically, as it were, determine the right course in any presentation of temptation. This may be done by providing inducements for the child to observe the workings of moral actions in others, and have them discussed as to the applications.

Biography is particularly effective in training the moral sense, because it presents such various shades of conduct, giving the springs of action, the underlying motive of individual endeavor, the secret of success, the method and means of progress, the aim and inspiration of thought, and the results and accomplishments of such courses of action. It presents a progressive panorama of examples, and not a static tableau. It impresses habits, from their beginning to their consequent effects, and the reader, in a sense, lives over in his own experience the recorded career through all its trials and vicissitudes, temptations and achievements. An application of this means of moral instruction can be made in the commemoration of the birthdays and deathdays of the great men and women who have contributed to the welfare of the race.

DEFINITE SUGGESTIONS.

One of the best means of making character training individually practical, is to have each pupil be on the lookout both in his reading and in his association

with people for deeds illustrating the various traits of character. These deeds should be brought into the class room and there told and discussed. Let each child himself collect these incidents into a book of "Golden Deeds," which may be a simple composition book, into which they should be written and where they may be embellished with pictures from magazines and from other sources as they can be found. A small prize for the grade having the best "Golden Deed Book" and another to that pupil who reported the most "deeds" will arouse a discriminating interest, through which the children unconsciously observe the effect of conduct upon each other, and learn to love the good, while at the same time it is being crystallized into their own character. This method of enforcing moral lessons upon the daily life of children has been in operation in the public schools of Lexington, Kentucky, for some years, with unusually successful results. Their prize book for 1908 was so admirable, that the *Delineator* published photographs of some of its pages, to encourage children everywhere to make such books.

Another admirable method is to question the class upon the meanings and applications of morals to life, avoiding dogmatic statement, but drawing from the child his own ideas in relation thereto, but leading and correcting him until he is in accord with the teacher's better understanding. This method is set forth at length in a book entitled *The Seekers,* by Jessie E. Sampter. It is an inquiry as to a common ground of faith and purpose, and to satisfy the "blessed cravings" and doubts, the questionings and strivings in the heart of every youth. Upon vital questions almost all men believe the same. They are only seen from a different angle. The purpose of this method of instruction is to draw out individual views, to analyze and correct them until all arrive at a common belief in the verities of life.

A METHOD WHICH HAS BEEN WIDELY USED.

A practical application of this method of character training by means of examples from biography has been made by the Character Development League of New York, which has had prepared a series of *Character Lessons in American Biography for School Use and Home Instruction,* and has secured their adoption in over ten thousand public schools in different cities, including New York, Philadelphia, Cleveland, Newark, and many others. The reports of results obtained from the use of this system show a remarkable unanimity of statement that the greatest interest is aroused; that children bring to the school stories to illustrate the topics, and reported little acts and deeds within their observation that showed the influence the lessons were having upon their lives; that parents have voluntarily reported a change of behavior perceived at home.

This series of *Character Lessons* subdivides character into thirty-one traits, which follow one another in logical sequence. Through a lucid introduction, it presents definite ideals of each trait by which the child is led to perceive through his own intuitions the *meaning and justice* of the virtue, and to give it a name, which leads to its definition. Through an extended interpretation of the meaning of each trait, the child's *reason* is awakened to the obligation and beauty of right living. Under the headings, "Elucidation" and "Training," these *Character Lessons explain* the operation and application of each trait in its various aspects and phases, and *train* the child's imagination as to the moral quality of its application; in other words, the child is made to know *why* one thing is right, and *why* another is wrong. It also supplies topics for discussion, and furnishes occasions to test the result, and suggests a daily exercise to enforce them upon the habit of the child. By reference to examples taken from American biography, it presents eminent indi-

viduals who have actually put these traits into practice, and under the heading "Application" points out the manner of their achievements. Under "Literature" is enumerated a list of fairy tales, fables, parables, stories, poems and books, which will supply appropriate and useful supplemental matter to further illustrate the meaning and application of each particular trait. Finally, under "Inspiration" there is brought together a large collection of quotations and excerpts from the world's greatest teachers, to stimulate the child, by their beauty, into a *voluntary* desire for right living, and the will to do what the conscience approves.

And this moral instruction is no less needed in the home. It is the problem of hundreds upon hundreds,—What is to take the place of the old-fashioned religious teaching? This systematic method of teaching from biographical examples,—that right should be done because it is right, this turning morality into the concrete form of habits, provides parents, possibly untrained in religious thinking and teaching, with the easy means of laying the solid foundation of morality which more than any home teaching would supplement the efforts of the public school teacher. Moral training is necessary for every one for the proper development of character. Religious training is another matter. Children will ask questions and parents must be prepared to answer them. The conscience should be educated for contact with the world and must adjust morality to the various conditions of life.

CHAPTER XIV.

The First Stories: How They Came and What They Mean.

SOMEWHERE far back in time's morning, when the world was young and man was child-like in his thoughts, he began to tell stories. You ask me why, how, and when the first stories were told, and what they meant. The first people who lived on the earth had neither letters nor books to record their life and its experiences. Yet, their pottery, their arrow-heads, their mounds, and the caves in which they lived, have given us a dim yet true picture of their life. That they began to tell stories about this time seems nearly certain, because there are still stories that tell of things and give us word pictures of life and people that existed at this period and long before the time when writing was invented.

SOME EARLY STORIES GREW OUT OF HUNTING TALES.

How then did these first stories begin? Probably something like this: A man fought a battle with a lion or bear, he had a narrow escape and, when he came home at night, told of it around his fireside. That made a story which in turn his children and descendants would tell for generations. Each time the story was told the story-teller would give it a touch here and a touch there, until after many different imaginations had retold the story, the bear would have become more than a bear—a monster like Grendel in the Beowulf story—and the man

would be giant-like in strength, a Beowulf or a Hercules slaying monsters.

SOME EARLY STORIES WERE MAN'S CHILDLIKE EXPLANATION OF WIND AND STORM.

Then again when the child race looked up and saw lightning, the sun, moon or stars, or heard the storm, wind or thunder, what did he think? He did not know. He tried to explain what it meant to him just as we try to explain things today. When it thundered he said it was a god named Thor riding his chariot over the mountain top, and that the flash of lightning was his eyes flashing. Our word "thunder" comes from the name Thor, one of the gods of the people who lived in the Norse land.

STORIES THAT GREW OUT OF THE DANGERS OF THE SEA.

When man learned how to make ships and sail over the seas he came upon dangerous shoals and rocks that wrecked his ships. In the Mediterranean Sea there is said to be a dangerous channel, on one side of which is a seething whirlpool, while on the other is a high cliff of stone. Sailors who passed through this dangerous channel would tell of their experiences to others. As the story was told the seething whirlpool became a monster called Charybdis, that three times a day sucked down the water, ships, logs, and all that came in her reach, and then spit it out sky high. And, according to the story, on the other side, high up in the stone cliff, whose walls were polished like marble, lived a six-headed monster called Scylla. Ulysses returning from the Trojan War passed through this channel with a loss of two of his men; this might be called a sailor's story, yet we find it in the great Homeric poem, the Odyssey. Man had life, fears, struggles, loves, friendships, and he attributed the same life to the sea and sky and all the powers of

Nature. In fact, he believed that everything around him was peopled with men, monsters, or gods.

DREAMS AND "MIRACLES" THE BASES OF OTHER EARLY TALES.

Then man had dreams and strange experiences. He saw ghosts and spirits of the departed that were mysterious to him. He felt that there was something he could not touch with his hands or see with the natural eyes. Marvelous things happened sometimes and he said it was due to beings that were not human, beings called fairies, elves, gods or goddesses, who made and lived in the earth about them; in that way fairy stories began to be told and stories of gods and the unseen world that they inhabited.

ANIMAL STORIES DUE TO MAN'S CHILDLIKE ATTITUDE TO ANIMALS.

Man realized his likeness to animals. He talked and why should not the animals? They were his brothers; the earth he called mother; the sun he worshipped as a god and source of life. And was he far from the truth? The scientists of today tell us that all life is related, that in some deep way all things throb with one spirit and purpose, making the whole universe akin. The child race felt this and tried to tell what it meant, and the way *he* told it was through *his* stories.

STORIES OF TRIBAL AND NATIONAL DEEDS.

But from another source stories were growing that were greater than any we have mentioned. These were stories of battle and of the struggles of a tribe as it grew to be a nation. The chief of one tribe would lead his clan in battle against another; he fell and gave his life for his people. That became a story of heroism and patriotism that thrilled the people long after the hero had passed away. But sometimes the warriors

who fought had wives or sweethearts waiting for their return, as in the case of Ulysses who fought ten years at Troy for the rescue of Helen, the stolen queen, and then for ten years wandered over the face of the deep trying to get back to sunny Ithaca, to his people and wife, Penelope. So that to the story of battle and patriotism were added stories of travel and adventure by sea and land and of domestic love; these made the compound story a long one—an epic story. Now as time passed people were dependent on those who told stories of the past for their history. Those who could tell in an interesting way these stories became popular and much sought after, because of their stories. As they told the stories and looked into the rapt faces of their listeners the story grew in length, the story-teller telling not only the incidents of war but bringing in the sea-story, the nature myth, the fairy story, the deeds of monsters and of gods who came down to earth and helped men in their struggles. These stories were retold for centuries, each story-teller and each century adding, and perhaps taking away in some instances, something to improve the story until they were so long it would take hours and perhaps days to tell them. Those who could tell these stories well did nothing else, but made this their livelihood. In Norway they were called Sagamen, in England, Minstrels; in Germany, Minnesingers; in Greece, Rhapsodists, and in America among the negroes we call them Uncle Remus. These story-tellers went from land to land telling and singing their stories, and they were welcomed, too, by court and king, for not only did they teach the people about all they knew of the past, but their stories inspired them to better lives. In one instance, one of these story-tellers became so popular he was made the ruler of the land.

A long time before story-telling became such an art, people learned to make pictures, then they had picture-writing, then they made runes, signs and let-

ters, and when they learned how to write they wrote their stories on skins and parchments. In some such way came the story of Ulysses, King Arthur, Siegfried, Beowulf, Roland, Hiawatha, St. George, the Kalevahla, books from Egypt, India, China, Japan, some books of the Bible and many others, which are today the great story books of the world,—our masterpieces of literature.

STORIES AND WHAT THEY TEACH US.

We see then that stories and story telling are much older than our books, and if we will take the stories that have come down to us we can go back to a world so beautiful that it seems to us today like a fairy land. And we stand today like those who a long time walked through lowlands and forests until they came to uplands, climbed a mountain range, and then looking beneath them, saw spread out all the long way they had walked, forests, plain, stream, and ocean shore. So we, as we look back, see, through the stories that have grown in the hearts of the people, the way the race has come up. That helps us to understand our literature, history, and ourselves better, for all things have passed through a long period of development.

When the children beg for fairy stories, we understand their longings and needs for such stories, because the race once had its fairy story. And the children are like their ancestors of that far-off past. When the boys are boisterous and noisy, run, shout, and climb trees, want to fish, hunt, and hear stories of fighting and adventure, we are not impatient with them, for we know they have in their body and spirits something that came to them from the race when it was heroic and strong in body.

A FAMOUS OLD STORY.

Once upon a time there lived in the land of Troy a prince by the name of Paris. Now Troy was a

great city across the sea, not far from Greece. One day Paris, who deserted his wife Œnone, came sailing over the sea and landed in Greece; there he met Helen, the queen of Menelaus, King of Sparta, one of the Greek states. She was the most beautiful woman in the world. Paris was so handsome and godlike in appearance that Helen admired him very much and, at his invitation, left her husband, Menelaus, and sailed away to Troy. When Menelaus discovered that his wife had run away with Paris, he raised an army of one hundred thousand Greek soldiers and sailed away to Troy to rescue Helen. When they reached the Trojan land, they found the Trojans fortified in the walled city of Troy. It was ten years before the Greeks took it. Menelaus had sworn that he would slay Helen when he found her, because she had deserted him. Among the Greeks was a leading general, named Ulysses, and he begged Menelaus to spare the life of Helen. But not until the city fell did Menelaus meet her face to face. She fell at his feet; pity came into his heart, and he took her up in his arms and forgave her. Then the Greeks sailed back to Greece leaving the city in ruins.

Now Ulysses, who interceded for Helen, was king of Ithaca, another Greek state; and he had a wife, named Penelope, and a little son, named Telemachus; and as he started back homeward with the twenty ships under his command, a storm caught his ships and swept them out of their course. For many days the hurricane swept the ships over an unknown and dangerous sea. One day they landed on an island; and the men, brutalized by the long war, began to pillage the land and murder the people; but then the natives raised an army and came in swarms against them and drove them back to their ships. Soon thereafter hunger drove them ashore again. Ulysses selected twelve of the men and left the others to guard the ships. When they came to the shore they soon dis-

covered a cave in a mountain side and went in to explore it. A giant, named Polyphemus, who lived in the cave, came back and imprisoned them. Ulysses escaped by putting out the giant's eye. After that they were cautious about going ashore; the next time, however, when land was discovered, Ulysses sent nineteen ships within the bay while he, with one ship moored to a rock, remained without; but the men had not gone far before the inhabitants of the island, men-eaters that they were, chased them to their ships, speared them like fish, and threw great boulders in the boats and destroyed them. Soon thereafter Ulysses sailed away with one lone ship and the men that manned it. But hunger drove them ashore again, and when a landing was made, Ulysses sent half of his men through the forest to find food while the other half guarded the ship. Soon the men came to a palace kept by a strange goddess named Circe. The men went in; Circe met them and seated them in a beautiful dining hall. The men ate until they were changed into swine. Ulysses went to look for his men and when he came to the palace Circe tried to change him likewise into a hog but she could not, for Ulysses was stronger than she. He made her bring his men back into human forms. Circe admired Ulysses so much that when he sailed away she told him of many dangers that lay ahead and how to escape them, and she sent a gentle breeze to blow his ships homeward. But many dangers must still be passed before he could reach sunny Ithaca, his home.

Soon there hove in sight a land where lived sirens, mermaidens who sang enchanting songs and lured sailors to their death. But Circe had cautioned Ulysses of the danger, and he packed wax in the ears of his men so that they could not hear the sirens' songs, and he bade his men bind him hand and foot to the mast of the ship, so that he passed the island safely. Not far had they gone, however, when they

saw the mist that hung over the dangerous channel; as they came near to it, Ulysses stood upright in the ship with his spear in his hand. Going too far on one side to avoid Charybdis, a monster at the bottom of the sea, who opened her mouth like a seething whirlpool on one side of the channel, the ship swiftly moving with the current came too near the high cliff on the other side where Scylla the six-headed monster lived. Before the ship could pass the channel, Scylla seized two of the men in the hinder part of the ship. Ulysses heard their cry and, as he looked back, saw them dangling like a fish on a line, but he could not help them.

Then out upon a summer sea they sailed and soon came upon an island with green pastures where they saw snow-white cattle grazing. When they landed Ulysses told his men not to touch the white cattle as they belonged to Helios, the sun god. But a storm came up and blew for many days; their food gave out, and one day when Ulysses went alone by the seaside to pray to the gods for help, his men slew some of the cattle for food. No sooner had they sailed from the island than a storm came, a thunderbolt shattered the ship and the men went to the bottom except Ulysses, who clung to a piece of timber and drifted. Finally he touched upon Calypso's island and here he remained seven years. One day he made a raft and put to sea. A storm destroyed the raft but he reached the lands of the Phaeacians, where he was discovered naked and a castaway. He was entertained by Alcinous, king of the Phaeacians, who knew not who he was, but on learning that he was the great Ulysses gave him presents and sent him homeward in a ship. Now when Ithaca hove in sight Ulysses was lying asleep on a cloth spread upon the deck of the ship. The sailors pitied him and said, "Let the sufferer sleep." They gently lifted the cloth and bore him to the shore, laid him down and then sailed away. When Ulysses awoke

the ship was gone and at first he thought they had cast him away on a strange land, but he soon recognized the shore, kneeled down and kissed the earth for pure joy.

He saw on the hillside a shepherd boy and hailed him, but the shepherd suddenly changed into the form of the wise goddess Pallas Athene, to whom Ulysses had so often prayed for help. When Ulysses recognized her, he bowed his head. She touched him caressingly and said, "The gods help those who help themselves." She told him that Penelope, his queen, was still true to him and was waiting for his return though hard pressed by a wicked suitor train. She touched him with her wand and Ulysses was changed into the form of an old beggar. "Go," she said, "as you are; I will help you again."

Now, since Ulysses sailed away to Troy, nearly twenty years had elapsed and most people thought him dead. Young men came to his home to woo his queen, Penelope; she put them off with fair speech. They came from day to day in ever increasing numbers until there were a hundred arrogant men who spent the day there eating and drinking until they were drunk. Telemachus, Ulysses' son, who was now of age, reproved them for their conduct but they laughed at him. Telemachus believed that his father was still living. One day he got a ship and went in search of him.

Now on the day Ulysses landed he passed along the roadway leading to his palace and stopped for the night at the swineherd's cottage. The simple swineherd naturally took him to be a beggar. Ulysses learned from the swineherd more about the suitor train who had possession of his home. The next morning Telemachus returned from the trip in search of his father. He had been away for weeks, touched at a number of places and heard rumors that his father was on his way home. That morning, when he landed, he

too stopped at the swineherd's cottage and there met his father whom he, also, took to be a beggar until Ulysses revealed himself. Telemachus then went to the palace and met his mother, but he kept the secret of Ulysses' presence on the island to himself.

The next morning Ulysses visited his own home, sat around the doorway and begged. Penelope pitied this strange beggar, gave him food and shelter and talked with him, but recognized him not. Now the suitor train led by Antinous pressed hard upon Penelope each day to marry one of them. One day she brought the great bow of Ulysses which all these years had hung in the hall and said to the young men: "He who can bend this bow and shoot the arrow through twelve rings, him will I marry." The young men were delighted and one by one tried the bow but none could bend it. Ulysses appeared and said, "May I try?" The young men scoffed at him and said "No," but Telemachus said to a servant, "Give him the bow." With all ease Ulysses bent the bow and shot the arrow. Then he picked up another arrow and shot it through the neck of Antinous. The young men rose with a cry of horror. Suddenly Ulysses by the power of the blessed gods changed back into his kingly form, and in clarion voice said to the young men, "Dogs that ye are, I am Ulysses." Telemachus sprang to his father's side and so did the men servants who recognized the king. They chased the young men up and down the hall until the last one bit the dust.

Penelope had gone to an upper room when the contest with the bow started. She was sleeping on a couch when suddenly one of the maids burst into the room and said, "The king has come." When she came down the long hall she was half dazed by the tumult and uproar, and as she gazed upon Ulysses, standing like a lion covered with gore, she failed to recognize him. Ulysses bathed himself, clad himself in his kingly robes and when she did finally recognize

him she ran to him and put her white arms about his neck and he pressed her to his heart and thanked Father Zeus for her long faithfulness to him.

MEANING OF THIS STORY TO THE GREEKS.

This is only a small fraction of the great Homeric story of the *Iliad* and *Odyssey,* which if told completely would make two large books. To the people who first heard this story it meant all that our literature, our speakers, actors, orators, and readers mean to us today, and more, for it was both their history, their literature, and their sacred book—their Bible. It is a record of their past; a picture of their early life at home, at war, on the sea; their ideas of right and wrong; their former social customs and etiquette; their earlier religious life; and their less-developed idea of the lower and upper world and their relation to the gods. In it are strong men and true and beautiful women, as they lived, loved, and died. Penelope was their ideal of a true and lovely woman and wife; Ulysses their ideal of a man who suffered as no other man, yet was patient, prayerful, heroic, and, in the end, vindicated and victorious.

LATER INFLUENCE OF THE SAME STORY.

We know that this story inspired the people, because those who came after Homer have used a part of it in their work. The poet Virgil used much of the same material in his *Aeneid;* Dante undoubtedly got something for his *Divine Comedy* from the *Odyssey.* Tennyson's "Ulysses" gives us the story in brief form. Poets, painters, sculptors, musicians, orators, writers, all through the centuries, have caught its inspiration and woven a part of this story into their work. Probably no other tale has meant quite so much to European and American literature.

THE LESSON OF THE STORY TO US.

If this story has meant so much in the past can it still help us in this practical age? Let us see. In the beginning of the story, Paris deserted his wife and ran away with Helen, the wife of Menelaus. When people are untrue to each other, as Helen was to her husband and Paris to his wife, it causes trouble and makes other people suffer. The more prominent the people who do the wrong, the greater is the influence of their examples and the larger is the number who suffer from the evil. In this instance it caused war between two nations.

Ulysses had no part in the cause of the war. He went at the call of Menelaus and his country to help rescue Helen. But war more or less brutalized him and the men who fought with him, and on their way home from Troy, his men disobeyed Ulysses, were gluttonous and murderous and all perished. Ulysses was pursued by suffering and hardships, yet never lost heart. He must be purified before returning home—and perhaps that is why hardships came upon him. As Snyder, in his commentary, says, the *Odyssey* is largely a story of the sea and in its transparent depths is mirrored the human soul. Not only in the whole epic is this true, but in each separate episode and story we find symbolized the experiences of life. Polyphemus stands for blind brute force; Circe and the Sirens for the lure of the senses. Through it all Ulysses passed unyielding, undaunted, patient, hopeful, heroic, praying continuously to the gods for help, yet always resourceful and never failing in devices. Far away in sunny Ithaca he saw his wife and people waiting for his return. Penelope is the embodiment of all that is queenly, virtuous and womanly, waiting year after year for Ulysses. Our hearts are touched with pity when he finally returns in beggar form and meets his wife, and she does not recognize him. But our hearts

are made happy when she does recognize him and puts her white arms about his neck.

On one side the story is a warning to us, in that it reveals a moral world of law and order which we dare not disregard without dire consequences. Sin destroys people and happiness, disintegrates society, brings want, war, and death of soul and body. This is clearly taught through the whole story and especially in the closing scene when the wicked suitor train is destroyed.

On the other hand it gives us a picture of a man and wife separated for twenty years, tempted and tried in every conceivable way, yet true to themselves, to their friends, and to each other. We admire this noble man and woman,—and we become like that which we admire. It gives us a picture of strong heroic men in their relation to society and the nation—national ideals; pictures of men in relation to the here and the hereafter; to the upper and lower world; to the gods and the forces of good and evil. Ulysses often communed with the higher forces, the gods. Pallas Athene appeared to him and to his son, Telemachus. Mercury appeared to Ulysses as he approached Circe's palace and gave him the white flower that protected him against Circe's enchantment. Religion gives men faith, hope and heart, and the right kind of religion tremendously reënforces and teaches moral life. In epic stories such as this we are saved from narrowness by being lifted from our individual problems to a national and universal viewpoint.

THE SIMPLICITY AND CHARM OF THE STORY.

A great story like this compared to some of our modern stories and novels is like the bracing atmossphere and scenery of some mountain range compared with suffocating atmosphere of a crowded city street on a sultry day. Here we get the mountain, the windswept sea, the dash of ocean spray, unexplored islands,

the battle strife, the rowers at their benches, the keen hunger for food, and the zest for life. These are the things that harden the muscles and train the body and will to be strong and unyielding; a world of perennial youth wherein one may withdraw again and again and find refreshment.

As I meditate on this story and tell it again and again, I find in it something eternal as the stars, warming like the sun, and alluring as an unexplored world, and I understand the words of Tennyson when he says it teaches us "to endure, to suffer and grow strong."

OTHER GREAT STORIES.

The truth we find in Ulysses is more or less true of all the great classic stories. However, unlike Ulysses, some other stories end in the death of the hero, as in Siegfried, King Arthur, Beowulf, and Roland. Roland who brought up the rear guard of Charlemagne's retreating army was cut off and slain by the Saracens, and, since then, men have gone into battle chanting the story of his brave stand and death rather than the story of the victorious.

WHAT STORIES SHOULD WE KNOW?

That leads us to raise the question as to what stories are of most value. We cannot know a hundredth part of the good stories. As Frederick Harrison has said, "in the literary world as in the natural world there are suns." If we have the sun we have the moon and star-light. There are some great books that stand like central suns in the world's literature. Thousands of smaller books are reflections and echoes of some masterpiece. But which among these are of most worth to us? We cannot know all the masterpieces. It will depend somewhat on the individual's need and interest. One should know the literature of his own nationality first. Here in America we have a mixing of all the European races and each race has brought

some of its literature, history, religion, folk-songs, games, and social customs. As we go into the melting pot to make the larger American of tomorrow, it is wise that we know the heritage of each race that we may keep that which is of most worth.

From Palestine has come our Bible; from Southern Europe, the Homeric story; from Northern Europe, Siegfried, which with its many variants is the national hero tale of Norse literature and, as the *Nibelungenlied,* the national story of Germany. England has given us King Arthur and Beowulf. The more modern fiction, both of Europe and America, we cannot begin to mention here. To still other sources we must turn for some of our best stories and story-material: to history, biography, and modern life, and to great men as well as great books; to men like King Alfred, Charlemagne, St. Francis of Assisi, Columbus, Martin Luther, Socrates, Buddha, Jesus, Confucius, Washington, Benjamin Franklin, Robert Fulton and Edison,—the men who have built empires, discovered new worlds, founded religions, and made inventions and scientific discoveries for the uplift of man. The life of these bold and fearless thinkers, prophets and explorers who "followed the gleam" at all hazards is as interesting as any story from the Arabian Nights.

Lastly, literature exists for man and not man for literature. Whether the story came from literature, history or life is secondary to the effect it has on us. The story that helps us more than any other to realize the highest type of manhood and womanhood is the most important story to know. A beautiful thing about a story, too, is that we do not have to analyze or point its moral, for if it is the right kind of a story, told completely and artistically, it lifts us up into the atmosphere of a higher life. Our hearts are made for the truth which we unconsciously absorb, and the story becomes doubly ours if we tell it to others.

CHAPTER XV.

Moving Pictures and Morality.

ALMOST EVERYTHING HAS A MORAL BEARING.

THERE is no fact in the world that does not, sooner or later, become a moral fact. For example, all the world about ten years ago came suddenly to realize that the *building of steel bridges* was a moral fact, when the great Quebec bridge, which had been badly built, collapsed, with the loss of nearly a hundred lives. These men, who were killed, were working men, and the wrong building of the Quebec bridge resulted in more harm to the well-being of little children and of people unknown to the builders of the bridge, than would some terrible theft or murder.

Who would have thought ten years ago that the invention of airships was a moral fact? But suppose that airships become such deadly instruments of war that they make war impossible? Can the mind of man follow the vast and million-fold moral results that may arise from the invention of airships?

And little things that one meets in his daily life—what exciting moral facts they are often found to be, when we think about them for a moment. Shall we sleep with our windows open, or in the old-fashioned way with all the cracks tight shut? If the whole world began to sleep with its windows wide open, and to do the other little things that make for robust health, how many tens of thousands of lives would be saved every year. And half of these lives perish, through no fault of their own, but through some contagion thoughtlessly given to them by a sufferer from contagious disease.

I remember that, five years ago, a blind man was brought to the organized charity office where I was working. He had suddenly grown blind while carrying on his trade in a glass factory, where for ten hours a day, he held to a bar of steel that vibrated constantly and caused his body to shake continually. Now he was hopelessly blind, and the oculist surmised that the peculiar minute vibration of the steel bar, continued day after day, year after year, had resulted in the atrophy of the optic nerve. No compensation was paid him by the glass factory, and he was a man of family; his wife and children had to leave home and school to work in the cotton mills, for there was no child-labor law in the part of the country where this incident took place. Think what a terrible moral fact was involved in the possible relation of that vibrating steel bar to human blindness.

THE CONSTANT DISCOVERY OF NEW MORAL FACTS.

Well, that is the way it goes. Probably the great moral laws do not change from age to age, but day by day the world is discovering new moral *facts,* and things that seemed merely financial, or merely medical, or merely amusing, suddenly take on serious faces —terrible, black faces of moral destructive agents, or beautiful, radiant faces of hopeful moral facts, like the faces that Pasteur brought into the world when he discovered how to save the lives of unnumbered suffering men and beasts through all the years to come.

THE MORAL QUESTION OF MOVING PICTURES.

It is just this sudden discovery of the moral fact that has taken place in regard to motion pictures. I shall tell you many things that may startle and interest you, about this new art of motion pictures. But none of them will startle you as much as the makers of motion pictures were startled when they began to realize, two or three years ago, that they

were dealing with a tremendous moral agency. They thought they were dealing with a scientific agency, an agency simply for amusing the people, a money-making agency. But the public discovered that all sorts of moral results, many of them very dangerous, were flowing from this agency, and with a great shout the public forced the makers of motion pictures to recognize that they were handling a moral question.

This subject is interesting to young people, because a half million young people go to the moving picture shows every day. I am sure the subject of motion pictures lies right across the street or around the corner from every reader of this book. Then make yourself an investigator, Young Reader, and go to see the motion picture show.

IMAGINARY VISITS TO A MOVING PICTURE SHOW.

What is the first thing you will find? Perhaps it will be a wonderful picture made not long ago, showing the life of seals off the coast of Peru, or a similar picture made earlier, showing the hunting of seals in the northern Pacific. You will see the great waste of ocean sweeping around steep, rocky islands, and some big billow will roll in, dashing furiously against the sharp granite walls, and bearing a horde of shining sea-life in its foam. You will see the seals with their young, climbing from the water's edge onto the wind-swept island. You will know that the mothers have been swimming seaward to gather food for their young, and you will find that each mother knows her own offspring, and hunts him out by some strange, maternal sense among a thousand baby seals who look just alike. Then you will see the tragedy begin, for two-legged creatures, with guns and clubs, will land on the island; and the curtain falls on a heart-rending climax of murder and despair. Then you will notice some woman's fur coat, perhaps in the audience, per-

haps on the street as you go home, and you will know what moral meaning that fur coat has.

This is only the beginning, for if you are a true investigator you will ask whether this picture is true to life, and then you will learn that on the Pribiloff Islands, near Alaska, the seal herd has been terribly diminished by the ravages of the seal hunters, in spite of the efforts of the United States government to protect them; but that these efforts are now succeeding and that a treaty has been drawn up binding the United States, Great Britain, Russia and Japan to forbid the killing of seals in the North Pacific ocean. So that this casual motion picture in a nearby show introduces you to questions of international morals and law.

You go another day. This time it is not seals, but men. You see a drama of temptation and crime. A youth is gambling with his friends. His money is all gone; he hurries to his home and finds his father's checkbook and makes an overdraft, forging his father's name. Then he goes back and gambles and loses this too. It is countersigned by the keeper of the gambling house and is sent to the bank, and then discovery begins. The bank identifies the signature; word comes to the employer of the father. He believes the father has been drunk and gambling, and promptly discharges him from a confidential position. Now the moral problem is fully revealed. The father knows the son forged his name. He can only reinstate himself by charging his son with criminal forgery. What shall he do?

No need to solve this problem, though the picture will always solve it, some way. You, the investigator, have found a new moral aspect to motion pictures. Here is real life treated in all its grimness, its sordidness, its passion, and its tragic mishaps The audience is solemn and intense as it watches the picture, and there are young men and children in th audi-

ence. How will this picture affect the conduct and the ideals of each man, woman, and child among the million or more who will witness it before its career is ended? In some way, good or bad, it will definitely impress and change the character of all who see it. Such a picture is one of those moral influences of which our life is made up. We see that the motion picture show can be as strong a moral agent as the pulpit. But suppose its moral lesson is weakly shown, and that its picture of vice is strong and attractive? Then the motion picture show is as evil as the gambling den itself, for it will be a feeder of gambling dens.

THE MORALITY OF ALL DRAMATIC PRESENTATION.

Now you have come face to face with the moral problem of the great moral art. For motion pictures are nothing but a form of drama, and the drama is the great art of moral purpose. The drama always deals with action, and always puts its characters, through their own action or another's, into positions where they face a moral crisis and have to make a decision. They decide; and the drama works itself out by making plain the consequences of this decision. All drama has dealt with moral problems, since the first drama was written ages ago and since the first great critic of the theater, Aristotle, pointed out the essentially moral character of the theater.

By this time you will have become a devoted investigator of motion pictures. You will want to know what motion pictures really are, how they were invented, and how they have grown to be the great theater of the public, and you will learn that a great change has been brought about in motion pictures within two years. You will learn that a body of earnest people has inspected and passed with approval practically every picture you see, and has kept hundreds of objectionable pictures from exhibition in any

theater of the country. You will want to know how the motion picture business became awake to the fact that it was a moral agent; and you will ask how far this moral improvement has gone; and you will answer this question best by studying your neighborhood show and its audience in every aspect.

THE HISTORY OF MOTION PICTURES.

But we will leave your neighborhood for a while and look at the great development of motion pictures, and ask whence comes this great supply of motion pictures, seen by tens of millions of people all the way from Chicago to Ceylon.

Motion pictures as an art are very ancient. Pantomimes and shadow plays, and marionette performances, and a good part of the regular theater as well, are simply motion pictures. But the cinematograph motion picture has been perfected only within twenty years. A number of inventors have claimed the credit, and the courts have never decided whether any one person owns all the necessary patents for making and exhibiting motion pictures. They are really a very simple device, in their fundamental aspect. If you will try a little experiment, you will understand the optical law of motion pictures.

THE OPTICAL PRINCIPLES INVOLVED.

Take a piece of wire and cause it to vibrate rapidly. At first, as the free end leaps back and forth, you get an illusion. You see the wire bend both ways, to right and to left at the same time. You may see the same thing when a wheel is whirling rapidly, when the spokes seem to be filling all the space inside the rim.

Now, as the vibration becomes slower, you begin to see the movement of the wire, and the illusion is gone. If you had some way of measuring the rapidity of these vibrations, you would find that as long

as the wire vibrates more than fourteen times a second, you are unable to distinguish between the vibrations. Below fourteen times a second, you can see each vibration distinctly.

This is one optical principle of motion pictures: that the eye cannot receive more than fourteen distinct impressions a second. The second principle is called *the persistence of vision.* Did you ever see a lightning flash, which seems to last at least one second; but in fact, the duration of a lightning flash is only one-sixteen-millionth of a second. But the impression on the eye lasts longer—that is, the optic nerve vibrates for a second or more under the stimulation of the lightning flash. Well, if you substitute photographs for one another at the rate of more than fourteen a second, your eyes in the first place cannot distinguish any gap, and in the second place the persistence of vision causes the sight of each photograph to melt into that of the next. Now, if the photographs be successive photographs of a moving object, you can see that the motion will be perfectly reproduced.

Now you understand motion pictures. Suppose the object is moving with tremendous rapidity. Then the picture must be taken faster than fourteen times a second, in order that the moving object may not seem to jump from point to point. The most wonderful example of this is in the photographs taken last year of the motion of a fly's wings. Two thousand photographs were taken per second, and when these are run at the same rate, they show the fly in perfect motion. But they can be slowed down to only fourteen a second and still the fly's wings seem to be moving continuously, but very, very slowly, like the wings of a great bird, and we can see exactly the mechanical method by which the fly flaps its wings. The motion photographs are taken on a long strip of photographic negative, and printed onto a flexible celluloid composition called the "film." A standard film is 1,000 feet

long, contains 16,000 distinct photographs and provides a 15-minute exhibition.

You will see what wonderful opportunities for playing tricks and producing marvels the motion picture gives. Sometimes the motion picture man shows us a hearse going along the streets at sixty miles an hour; sometimes he shows us an express train, sending out a tremendous cloud of steam and throwing up a world of dust, but creeping along as slowly as a man would walk. Or he can suddenly "run" his picture backward, and show the express train hurling itself at us with terrifying speed and instantaneously reversing its direction and disappearing down the track. He can show us the sun rising in the west. But most fascinating of all, he can show us that marvel which the fakirs of India claim that they can produce by magical means, when they plant a seed and it grows to a tree before our eyes in an hour. For in motion pictures one can see the planting of a great crop of corn, can watch the germination of the seed, observe the bursting of the earth's crust by the growing seedling, can see the great, green crop mounting upward like a rushing wave, to bear its corn and go down before the mowing machine—all in ten minutes. This has actually been done for the purpose of demonstrating the value of improved methods of farming to people in the Western States of the United States.

THE INDUSTRIAL AND MORAL INFLUENCE OF THE INTRODUCTION OF MOTION PICTURES.

I will tell you more about the mechanics of motion pictures a little later, for even the mechanics of motion pictures have a moral bearing. But let us go back to the history of this invention.

If you had been a hand-ginner of cotton seventy years ago, you would have been suddenly appalled by the invention of the cotton gin, a labor-saving device which was destined to throw thousands of hand-ginners

out of work, and which aroused violent riots in some manufacturing centers of England and America. But soon you would have seen the good side of the cotton gin. You would have found work somewhere, and when you would have wanted to buy clothes, you would have found that the cotton gin had lowered the price not only of cotton, but of woolen fabrics, to the poor man's reach. By reducing the manufacturing cost of cotton, the cotton gin greatly encouraged the growing of cotton crops. Along with other labor-saving inventions, the cotton gin has made it possible to carry American cotton fabrics to the hundreds of millions of poor people in Asia and Africa.

Well, had you been a theatrical man, or a vaudeville actor, or a scene-painter, ten years ago, you would have had just the same terrified feelings about the motion picture invention, which is revolutionizing the theater almost as radically as various labor-saving devices have revolutionized other arts and other industries.

Till motion pictures came, the art of the theater was peculiarly costly. Even the greatest painting, though it may be worth a million dollars, lasts for centuries, so that all can have a view of it. But a play must be repeated each day and high prices must be paid actors; and there is all the elaborate work and cost that have to go into a good theatrical production. So the good theater, especially in America, was beyond the reach of the average man and still more of the average child. The only theater the wage earning masses of the country had, until moving pictures came, was cheap melodrama and poor vaudeville or burlesque.

The regular theater depended for its support on the well-to-do people, mainly the leisure classes, and of course, it reflected the public which it served. The leisure classes of America are not very serious-minded, as the fashion pages and society pages of our newspapers testify. They are notoriously lacking in civic

pride; they are not bound together by any deep human interests, and it is out of human interests and civic struggle, and great earnest social and moral problems, that all noble drama has always been built. Until the moving picture came, the theater was either costly and reckless, or cheap and crude. The reasons for this were economic, as you have already seen. But the results were moral. We have said that the greatest of all moral arts is the drama. But the drama was not a great moral art in America, and the life of every man, woman, and child was made less rich, and less brave, and less noble, because the greatest of all moral arts had hardly any existence in America.

Then came the labor-saving motion picture. All the dramatic literature of the world was at its disposal. It could use all the scenery of the world, from the darkness of mines to the glitter of a ball room, from the ocean raging under a storm to the eternal snows of the Himalayas. All of this it brought to the poor man, at a cost of only five cents. In a moment the theater was changed from a plutocratic institution to a democratic institution. Not only could the poor man go to motion pictures, but his family could go with him. The mere statistics of the sudden growth of the motion picture, shout like a trumpet in testimony to its importance. It multiplied the theatrical public by five in a period of three years. Today, there are about 1,400 regular theaters with a daily audience of about 750,000. There are 11,000 motion picture theaters, with a daily audience of at least 4,000,000. We have already seen that a half-million of this daily audience are children. The rest of the audience is made up of wage workers and people of the foreign quarters of the great American cities. If motion pictures have any moral bearing at all, it is a huge moral bearing, because the children and the impressionable classes of the country are the ones who are receiving the moral impression of motion pictures. They are patronized,

not by the leisure classes or by the single person out for a good time, but by the families of the country. Do you realize that the motion picture theater reaches more people each day than all the churches of the country, and reaches more young people every day than anything except the public schools?

THE IMMEDIATE EFFECT ON OTHER DRAMATIC PERFORMANCES.

Now let us see what motion pictures did to affect the regular theater. First of all, they threw people out of work, just as other labor-saving devices have done. For example, in New York city there were, six or eight years ago, many theaters playing in the Jewish language (Yiddish). The motion picture show, by competition, has driven all of these theaters out of business, except one. There were seven Italian puppet shows (marionette theaters) in New York five years ago. There is only one left. There were forty-four penny arcades, where pictures were exhibited in slot machines. There are only four left. At least a dozen regular theaters have been shut down by motion picture competition and turned into motion-picture shows. This is in New York alone. Throughout the country the cheap vaudeville and burlesque houses had their business nearly destroyed by motion picture competition. The so-called "one night stands," towns where traveling companies would give a dramatic production for one night only, have been largely done away with by the motion-picture shows. So there was a great outcry against motion pictures, on the part of the theatrical interests. It is the theatrical interests which advertise in the newspapers. Motion-picture shows rarely advertise. So it was easy to get anything inimical to motion pictures published in the newspapers. This is still true, and a constant flood of denunciation of motion pictures rolls through the

files of the American daily press. It is just like the history of the cotton gin, which we have told a page back.

THE GREAT IMPROVEMENT OF THE CONTENT OF DRAMATIC EXHIBITIONS.

But what of the moral effects of the injury to the theatrical business done by motion pictures? It is sad to see the Italian puppet shows and the Jewish theaters, which used to give classical plays, driven out of existence. But in the main, those theaters which the motion-picture show destroyed were the cheapest and worst theaters in the country. Motion pictures have substituted for the old-time cheap vaudeville and melodrama a very rich theatrical production, where one is likely to see the greatest French actors in shadow plays any evening, or where one can watch the flight of reindeer across Arctic wastes, see the late Count Tolstoi in peasant garb walking around his farm, or witness some great historical pageant like the crowning of a king or the waging of some famous battle. But I am not going to describe the wonders of motion pictures. You, young reader, have already seen some of them as an investigator of your neighborhood show.

THE POSSIBILITY OF MUCH GREATER ADVANCE.

But motion pictures have only begun in their work of producing a revolution in the theater. That is the reason they are an exciting moral problem. They are a moral problem which concerns you, the reader of this book, because you can help to decide what kind of revolution, good or bad, motion pictures shall bring about in the theater. You understand now what wonderful potentialities the motion-picture art had when it began its career as a labor-saving art machine. But the beginning of motion pictures in America was strongly influenced by two bad conditions.

THE BAD MORALS OF THE FIRST MOVING PICTURE SHOWS.

The first of these conditions was, that motion pictures, merely as a novelty and regardless of what they contained, were tremendously interesting to the general public. It used to be said that "anything goes" in motion pictures. So, for a while, there was no inducement to the makers of motion pictures to produce anything but the cheapest and easiest. The second bad circumstance that influenced the childhood of motion pictures was the opinion which prevailed that people went to the theater in search of things a little "off-color," and especially that the common people of the country were incapable of enjoying beautiful and noble things in the theater, but wanted vulgar and sensational things. With this opinion, the makers of motion pictures went to work, with perfectly good intentions, to give the public what they thought the public wanted. A veritable flood of motion pictures, cheap in their setting, shoddy in their dramatic treatment, and vulgar or sensational in their appeal, was turned loose on the public. I remember a good lady telling me with great horror how, at one of the famous religious Chautauquas of the country, she had seen a set of motion pictures every one of which dealt in a ribald way with some religious or moral theme, in a way to injure the good taste and future conduct of everybody who saw them. She had protested to the manager of the Chautauqua, and he had replied, "We only show them to amuse. And aren't all motion pictures like that?" This was several years ago, and things have vastly changed in the meantime.

PUBLIC PROTEST AGAINST THE CHARACTER OF THE FIRST PICTURES.

So, as we have said, motion pictures went forth into the great world of the American millions, carrying a huge moral potency with them, but without any realization of their moral responsibility. This could

not last, and it did not. Rumblings of public protest were heard all over the country. The dynamite of public indignation was laid, and on Christmas Day, two years ago, the Mayor of New York set off the dynamite by closing every motion picture show in Greater New York (over four hundred shows) with one stroke of the pen. Then things began to happen everywhere, and the motion picture business woke with a violent jar to its moral responsibility.

A CENSORSHIP TO PASS ON ALL FILMS BEFORE EXHIBITION.

Of course, the Mayor of New York was all wrong when he tried to close every motion picture show by one order, without separating the good from the bad. But it was a revolution, and revolutions always go too far. It probably had even a bigger effect than the Mayor had dreamed of. The immediate result was a gathering together of all the motion picture showmen in New York, who called on some of the better-known civic organizations of that city, and asked for advice as to how they could improve themselves in a hurry and convince the public that they had improved.

They said, "We want the city to create a *censorship* of motion pictures, but the public authorities are unwilling."

"Very simple," the civic organizations replied, "Form your own censorship; get a committee of disinterested, intelligent people to pass on all of your pictures, and make an agreement that you will refuse to exhibit any picture they condemn."

The exhibitors pondered a little while, and lo, the thing was done! Such was the origin of the present National Board of Censorship, which is doing a work quite unique in this or any country, and under conditions that seem almost incredible to one who is not familiar with the history of the undertaking.

The Board of Censorship was organized, and, with the picture showmen of New York at its back, went to

the great manufacturers and importers of motion pictures, who supply the whole country. They said: "We don't want to coerce you, but, if you desire, we will inspect your product designed for New York before you place it on the market, and, in this way will save you the embarrassment of having the New York showmen turn back on your hands rejected pictures."

The manufacturers replied with a proposition which went infinitely further. They said, "What is happening in New York is happening all over the country. The motion picture business is new and is just finding out what the public wants. If you will organize a sufficiently large and able committee, we will submit to you every picture designed for the entire American market, and will agree to make any changes you recommend. You, on your side, will take steps to get into touch with every American city and secure local coöperation everywhere."

The proposal was accepted and the work was launched full-grown as a national censorship, without the passage of a single compulsory law. In fact, the national censorship is doing what probably no law, under the limitations of the American constitution, could accomplish. It works with unquestioned authority, and yet with the fullest submission of the very people who are being censored. It is like a committee of some bar association or club; a means whereby the majority who want the right thing, are able in an impersonal way to compel good behavior on the part of the minority, who may be reckless or conscienceless.

HOW THE CENSORING COMMITTEE WORKS.

This work has become more complete as time has gone on. It will interest you to know just how the censoring committee does its censoring. All copies of a motion picture are produced from one original negative. A hundred or a thousand duplicates may be made. It is clear that the time to suggest changes is

before the numerous copies have been struck off from the negative, for each copy is worth $100. So the Board of Censorship inspects the first sample copy of each picture, and then the changes it recommends are carried out in the original negative. In this way, besides the saving in expenses, it is ensured that the changes will be made for every copy shown in any part of the world. The censoring committee up to January, 1911, had looked at over five thousand different motion picture subjects. This means that over 2,500,000 feet of motion pictures, with no duplicates, have been flashed before the eyes of this long-suffering committee of volunteer workers. As each film was destined to be duplicated perhaps one hundred times, the total product affected by the censorship committee, in the first twenty months of its work, has been 250,000,000 feet of film. Probably not more than two per cent of this total has been absolutely prohibited by the committee, but this means that 5,000,000 feet of film, or five thousand complete motion pictures, have been kept out of the American market by the Board of Censorship. Film to the value of at least one-quarter of a million dollars has been kept off the market by the censorship, with the voluntary consent of the owners of the film. A very much larger percentage of film has been changed in some small particular, for it is these details which often make all the difference in the final impression a motion picture gives to the public. You can see this for yourself, by looking at a few dramatic pictures and imagining slight changes which would give a picture a different effect.

But these statistics give no real idea of how the committee works. Destruction is the last thing the committee aims at. When it has to destroy a film, it does so with a sigh of regret, and the committee is much more interested in recommending the kind of pictures that shall be made in the future, which will not have to be destroyed or changed in any particular.

In other words, the committee is constructive, not destructive. The work has much more freedom and actual power than it would have if it were enforced through law, for there is no appeal to any superior court from the verdicts of the Board of Censorship, and the committee is free to judge purely on the merits of a given case, without regard to written law and without blind regard for precedent. Of course, this gives to the Board a discretion which might be dangerous; and, indeed, if the members were not conscientious and broad-minded, common sense people, the work would go onto the rocks very quickly. The committee looks on itself as being simply a register by which the public makes known what it really desires in the motion picture art. The manufacturers would respect the committee only so long as they felt that it correctly interpreted public opinion. If any one wants proof that the public does not care for obscene, morbid or otherwise evil art, he has only to turn to motion pictures for his evidence. For since the "uplift" of motion pictures began, the business has expanded enormously, and whole classes of people have begun to patronize motion pictures.

OTHER MORAL QUESTIONS—NOT DEALT WITH BY THE CENSORS.

But we must not dwell too long on this part of the motion picture moral problem. It is interesting mainly because it shows how very easy it is to improve things if one just goes about it with the right disposition. *But for you, young investigator, of the morals of motion pictures, there is another work which lies right at your own door. This is the work of improving the surroundings in which pictures are shown, and of going far beyond anything the Board of Censorship can do, and helping to create the demand for the highest goodness and beauty in motion pictures.*

DIRTY AND DANGEROUS MOVING PICTURE HALLS.

Let us return to that show around the corner where we began our investigation. We enter during the showing of a picture; the first thing we find is that the air is probably very bad. No sunlight gets into this little theater all day long. It is a fine place for germs to breed, and when you enter the dark auditorium from the crisp air outside, you find that your body is relaxed with the warmth, and now you are in an ideal condition to catch cold. But there may be worse germs than the cold germs; there may be diphtheria germs or tuberculosis germs. Beware of the motion-picture show (or for that matter of any place of public gathering), where there is not plenty of pure, fresh air and a daily cleaning, not with the dustbroom, but with the mop. If there is a motion-picture show in your neighborhood that is breeding disease, with all the terrible consequences of contagious disease, and if you and your friends, your father and his friends, do nothing to remedy this condition, are you not failing in the highest moral duty?

THE MANIFOLD DANGER OF THE UNNECESSARY DARKNESS.

But you notice other things. The room is perfectly dark except for the faint glow of light over the exits and the pale reflection which the picture itself throws over the audience. Does it not occur to you that all sorts of people are crowding into this show, and among them numerous children, and do you not think it dangerous to morals, as well as pocket-books, that a mixed crowd should sit packed together in pitch-black darkness for an hour?

You think that there is no way to exhibit motion pictures except in darkness, but there you are mistaken. Here we return to the mechanics of our subject. Motion pictures can be perfectly well exhibited with a flood of light through the theater, and even in broad daylight with the sun streaming between the

audience and the picture. It takes a little preparation to get this result. A shadow-box has to be constructed by sinking the motion picture curtain a few feet back, so that the light does not fall on the curtain, although it falls on the audience. Or, a hood can be constructed around the curtain, or it is sufficient if the lights be shaded, so that they do not throw their rays directly on the curtain or directly into the eyes of the audience. It is a very simple mechanical problem, but not one show in a hundred has even tried to solve it.

THE CAUSE OF EYE-STRAIN—THIS SAME UNNECESSARY DARKNESS.

There is another aspect to this evil of the dark auditorium. The eye strain of looking at pictures is much greater when the pictures are shown in complete darkness. Motion pictures strain the eyes because of their white glare, more than anything else. They cause a kind of snow-blindness. If they are given not in complete darkness, but in a reasonable amount of light, the glare is less intense, the contrast is less sharp, and the eye-strain is correspondingly diminished.

So here is another important reform to be accomplished right in your local show. The eyes of people, especially school-children, are over-strained already in our American city life. If motion pictures are going to seriously increase eye-strain, this fact alone is a good reason for being opposed to the introduction of motion pictures. But motion pictures need strain the eyes no more than any street-scene or countryside landscape, or a scene on the regular theatrical stage. Here is an interesting problem for you, young reader, as an electrician, or mechanic, or future student of medicine.

Another word about this eye-strain of motion pictures: When a picture has been "run" several hun-

dred times through the machine, it begins to be shop-worn. It is streaked and spotted; it is no longer fit to be looked at and ought no more to be tolerated in a motion-picture show than ought adulterated candy to be tolerated in the candy store. Surely these are moral questions, for they are questions affecting your well being and your neighbor's. They are a part of your responsibility as a citizen.

THE CIVIC QUESTION—LICENSE AND REGULATION OF AMUSEMENTS.

But this is still only the beginning of the moral problem of motion-picture shows. Do you study civics in school? If you have not learned in your civics class, you will find, when, as a young citizen, you begin to look around, that one of the most troublesome, difficult branches of city government is *the regulation of commercial amusements.* This applies to everything from the saloon to the dance hall or motion-picture show. You will discover that the places of commercial amusement are centers where a great many of the most evil forces of community life gather together. There is a good reason for this. Nearly everybody goes to one or another of the commercial amusements. They go precisely in order to forget their worries, to enjoy themselves and to have a carefree mind. People are inclined to be tolerant when they are assembled in places of amusement. Especially the young people are fond of going to amusement places.

THE MOVING PICTURE HALL A WORKING-PLACE FOR AGENTS OF CRIME.

Now, what is the business of the average criminal? I don't refer now to the burglar or murderer, who is a very rare person in the community. You will probably never meet a burglar nor a murderer to know him, and certainly will never be tempted by one of them to begin a career of burglary or murder. The

dangerous criminals are those whose business it is to lead other people, especially young people, into the ways of crime. It may be drink, it may be gambling, it may be the dreadful career of an outcast girl. But in all these cases there are great moneyed interests which make themselves rich by tempting people into the ways of crime. The great criminal machines which are grinding out the lives of millions of people, have to be fed all the time with fresh material, drawn from the ranks of the youth of the land. The places of commercial recreation are the vestibules through which the young person goes in passing to his downfall. This is not because the recreations themselves are bad. Recreation is fundamentally necessary and good. It is because the public does not appreciate the dangers which crowd about the places of public recreation. But the criminal classes appreciate the opportunity which is offered them by the place of commercial amusement where everybody comes.

There is not a city in the land which has not a sensational, terribly moral problem, in one or another of its commercial recreations. Think of the way the beautiful, almost sacred, art of dancing, has been made use of by the criminal classes as a means of perverting young women and leading young men to drink. Just so, many motion-picture shows are used by the criminal classes as a bait with which to mislead the young. Do not be deceived, you, the investigator, if you go into a show and see nothing but good pictures. It is hard to get anything but good pictures these days. But look below the surface. See what kind of people are accustomed to frequent the show you are investigating. See what goes on in the twilight while the pictures are being shown. See whether young children have a habit of coming here very frequently, without the guardianship of an older person. You may discover that something quite terrifying is going on in this place. In any case, you will appreciate that the

city has a big police problem in its motion-picture shows.

I don't want to emphasize this aspect of the subject, and yet, so long as citizens fail to appreciate the necessity for carefully regulating the commercial amusements of their neighborhood, just so long will the commercial amusements be only half-good, real sources of danger to the unguarded young person, and just so long will there be millions of people who believe that amusement is in itself a bad thing. Just because amusement is a good thing, absolutely necessary to the individual and the community, it should be more carefully watched and safeguarded than almost anything else.

A city regulates its amusement places through *licensing* them. Now you have entered right into the subject of civics. Most American cities license their amusement places in a very careless, unbusiness-like way. Get your city laws, and find out what are the conditions for licensing theaters and like places. Find whether the license is issued only after there has been an inspection of the premises. Find out whether the city authorities have the power to revoke the licenses, if the licensee misbehaves himself. Find out what system the city has for discovering the bad place and protecting the good place. You will probably learn that there is a good deal of what is called "graft" in the licensing of the amusement places. It is notorious that nearly all American cities fail sadly in regulating their saloons, and that there is a great deal of graft in connection with the liquor business. But about two years ago it was found in New York City that the license bureau, whose duty it was to regulate the motion-picture shows, was riddled with graft, and as a result, the picture shows in New York were being conducted in an appalling fashion. There is not space here to go into a full discussion of this side of the motion-picture moral problem. If you want to become a real

master of the science of city government at one of its most difficult points, I know no better way for you to begin than by studying the motion-picture shows and the system of regulation, through the license, by which your city keeps them in order. By the time you have fully understood this part of the problem, you will have become a fairly good citizen. By the time you will have really solved this problem, and forced your city government to regulate the picture theaters and other amusement places in the right way, you will have become a moral leader in your community. Indeed, you will have become a famous man, for if there is one American city that has succeeded in really regulating its commercial amusements so that the public is satisfied, so that young people are fully protected, and graft is stopped, I have not heard of that city.

I have no hope that I have fully covered the subject of the moral problem of motion pictures. If you want more information and cannot get it through a local investigation, there is an office in New York which will be glad to correspond with you. This is the National Board of Censorship, described in the preceding pages. Its office is at 50 Madison avenue, New York City.

THE WIDER, LARGER PROBLEM: THE NEED OF MORE JOY AND PLAY.

But the really biggest moral aspect of all, in motion pictures, still remains.

Eleven years ago there died insane in Germany, a philosopher who is still being discussed by hundreds of scholars. He had been insane for ten years. In the ten preceding years he had written some revolutionary books which many people believe to have been the product of a mind half-crazed, while others believe these books were written by the wisest man of his century. This German philosopher was Frederich Nie-

tzsche. One of his books is called *The Light of Dawn.* It opens with a paragraph which we will make our motto here:

"Since man came into the world, he has had too little joy. This, my brethren, is our only original sin."

How shall we bring more joy into the life of our American people? If we can make them happy, there will be no trouble in making them good. We think we can make them happy by making them physically well and economically free. But may it not be that we can best make them economically free and physically well, by making them happy first? The great progress of our time is marked by the bringing of more opportunities for more kinds of enjoyment to the great mass of the people. The need for this enjoyment is multiplied among people living in the great cities and working hard at confining trades. If they do not get relaxation at night along wholesome lines, which improve the body and nourish the mind, they are made ill by suppressed emotion, or are driven to the pathways of vice for their pleasure. If they do not get pleasure at night and on their holidays, they become poor workers, and still poorer citizens, and as fathers and mothers of families they become no good at all.

THE RELATION OF PLAY AND ART.

The noblest form of play (it is more constructive *play* that we all need) is *art.* The most valuable form of art is not the great painting on a wall of a museum, or the book covered with dust on the shelves of one of our unnumbered, costly libraries. The most valuable art is that art which reaches out and takes hold of the multitude, and which is a clarion call to *action.* Journalism is such an art. The playground is such an art,—for, although you have not thought of the playground as being an art, it is really one of

the most expressive of all arts. But perhaps the supreme art is the theater, which is that art which deals with conduct, and which presents in terms of struggle the great problems and dreams of human life.

A STUDY OF MOVING PICTURES AS AN INTRODUCTION TO THE STUDY OF ART AND MORALS.

We are interested in motion pictures as a moral force, because we want more joy in American life, and because we want the joy in American life to be more constructive, more useful. We are not interested in motion pictures as a thing in themselves, but as a means to an end. There are other means to that end. If you turn to the dance, or to the plastic arts, or to journalism, you will find exactly the same moral problem opened up to you that is opened up by motion pictures. It is, moreover, the great neglected problem of our country, for we have only just begun to suspect, here in America, what the Bible tells us, but what our Puritan ancestors forgot: that in heaven people play and sing, and that joy is one's own highest duty to himself and equally to his fellow man.

When students begin to work in a biological laboratory, they first have some one specimen to dissect and study very completely. They learn the method of biology in this way, and are given a glimpse of the great principles of biological science. They do not study the earthworm for three months merely in order to learn facts about the earthworm. The earthworm is a type, a specimen, on which is built their knowledge of biology. It is just so with motion pictures. They are of great importance in themselves, but to you, Young Reader, beginning your career as a citizen and your investigation into the moral life, motion pictures are merely one of the specimens which you may use in finding out how pervasive and insistent is the moral problem in every department of human experience.

CHAPTER XVI.

Moral Instruction from Photographs of Real Life.

I WANT to tell the older boys about "Illustrated Lessons in Morals," which have proved exceedingly interesting and helpful to thousands of boys in high schools and academies throughout the United States. It is one of the strangest things that has happened in education, that Morals, which usually seem uninteresting and disagreeable, have been made vital and absorbing to boys themselves, by means of the new way of presenting such practical topics as "Sportsmanship," "Thrift," "Conduct Becoming a Gentleman," and "A Man's Honor Toward Women."

OUR DEPENDENCE ON THE EXPERIENCE AND WISDOM OF OTHERS.

When a boy has grown to be a man, has graduated from college and has entered into business or some profession, law, medicine, engineering, or the ministry, a great deal of experience in life comes to him which he then recognizes would have helped him in his youth could he have seen the meaning of it at that time. Of course, a boy starts in as a baby, with no knowledge of the world, and he keeps learning what is right and wise from year to year until he is a grown man. Perhaps, he learns still more after he is a man, and has plunged into the world to make his own living, has married the girl he loves, has established a home of his own, and is bringing up children of his own. It would be very helpful and inspiring to boys of sixteen

to twenty years of age if they could have the benefit of the wisdom which these older men have accumulated from their struggles to make a true success of life, and from their experiences in the real world of business and the professions. You may see for yourself how awkwardly a colt, unbroken to harness, acts when it is first put to work. Many boys feel like unbroken colts when their time comes to take up some life career. The reason why these new lessons in morals are so interesting and important to boys and girls, is that they realize the value of this wisdom of experience which has come to older men and women out of a personal struggle for true success. I am giving, in this article, the substance of these illustrated lessons, and the boys who read carefully and thoughtfully will profit by the wisdom herein recorded.

HOW THIS WISDOM CAN BE MADE AVAILABLE.

It was in 1896 that I began to study to find some way by which those topics having to do with right and wrong and in which boys and girls themselves are interested could be brought forward in schools and discussed in such a way as to give the pupils the benefit of this wisdom of experience. We all know how seriously high school and academy pupils are interested in their athletics. We know that a great many mean things are done in football and baseball and in track athletics and we know also that a great many athletes do not fully realize the meanness of their play, because they have not thought out and come to appreciate an ideal of true sportsmanship. It seemed to me that such a topic as "True Sportsmanship," truly a topic in morals, could be made of vital importance in high schools and academies if we should have photographs taken of athletic sports at the very time when these mean things were being done and showed in contrast other photographs of sportsmen winning their

games, but restraining themselves always within the bounds of sportsmanship. The photographs themselves would serve to make the ideal of true sportsmanship very clear and, while the photographs were being shown, a lecture could be delivered which would be an expression of what the older sportsmen think is right regarding the episodes in the photographs. The older sportsmen, if they are true gentlemen, have worked out what is called a "code of sportsmanship." It contains their ideas as to how men who are true gentlemen can play together in a hard game with the most pleasure and satisfaction to themselves. Explanations of this code can be made more clearly while pictures of actual occurrences in sport to which this code applies are shown before the pupils.

The best possible way to show the photographs is to make them into lantern-slides and show them on the screen almost life-size. Then all the boys and girls in the room can see them at the same time and, while they are studying out for themselves the meaning of each picture, they can hear a lecturer explain this code of sportsmanship in his discussion of the pictures. This new moral instruction is, therefore, called "visual instruction in morals," because the eye can see the stereopticon pictures while the ear can hear the words of the morality lesson.

You can imagine for yourself how interesting such a lesson on true sportsmanship would be, and you can imagine also how much influence it would have over you. If you are being guilty of unsportsmanlike conduct, you might see the same sort of thing in a photograph on the screen being done by another boy and would hear it roundly denounced as mean and contemptible in the eyes of other sportsmen the world over. Thus, you might come to realize that elbowing an opponent in the ribs, fouling him upon the track, or spiking him upon the baseball field are quite beneath you as a sportsman, and you would yourself re-

solve to stop that sort of thing and be a sportsman in your games.

The illustrated lesson, "The True Sportsman," has proved exceedingly interesting and influential in hundreds of the high schools and academies throughout the United States. I have given it myself in high schools as far west as North Dakota, as far east as New Hampshire, and as far south as Washington. The lantern slides and the printed text have been sent out for use by other teachers and it has been used in almost every State in the Union. We are using it to help educate American boys and girls in the ideal of the true sportsman. It is exceedingly important that as long as boys and girls are themselves interested in athletics, they inform themselves as to what is truly sportsmanlike, and thus help to raise the standard of sports.

HOW THE PICTURES ARE TAKEN.

Those boys who have tried photography will realize that it is very hard to get good pictures of athletic games, at the moment when the boys involved are moving very rapidly; and yet it is just at this height of excitement that fine things are done, or fouls are committed. To make this visual instruction in morals a real success it is often important to take a series of instantaneous pictures in rapid succession, which adds much to the difficulty of photography. It was necessary to invent a special camera, fitted for this work, and I spent a full half year making the drawings and fitting the parts to each other. The shutter came from England, and is a focal plane shutter, with a self-capping blind, probably the first one ever made. By using it, I was enabled to construct a magazine camera that can take thirty pictures in one minute, if necessary, on glass plates. Outside, this camera looks like a small dress-suit case. A series of pictures can be taken of an hundred-yard dash, and if something happens, a picture can be taken to show each stage of the episode.

With this camera, I tramped the streets of many cities in America and in England, and visited athletic events, collecting pictures of things that have actually happened, so that this wisdom of experience can be revealed to boys and girls as a means of self-improvement and of preparation for life.

Of course, I photographed everything that was worth while, and this illustrated lesson on sportsmanship is not the most important of these special lessons. The one on conduct becoming in a gentleman is much more important, and just as interesting, though not so thrilling.

"THE TRUE SPORTSMAN."

The series of pictures called "The True Sportsman" begins with a famous hundred-yard dash, in which wonderful speed was attained, and yet the time was not allowed as a world record, because a doubt arose as to whether the winner were a true amateur. It was believed by many, and finally so decided by the authorities, that he had been receiving money, and was a professional, although running as an amateur. Believing this to be true, it was impossible to allow him the record, although the fact of his having made remarkable time was recognized by all. In the picture of the finish of the race, the lantern slide shows him winning the race, and yet his name is erased, while the others have their honors given them by name. We not only have to do things well, but we have to do things honorably if we are to win recognition and honor in athletics.

The lesson on sportsmanship then shows a series of pictures of a bicycle race, in which a foul occurred. It was in a high school meet, and two speedy riders were unfriendly rivals. When one found he could not win, although he had led to the home stretch, he wobbled and crowded his opponent off the course. The wheels touched, and down they went, just across the finish line. The speed had slackened, else there might have been

some broken bones. The boy who fouled made no excuses, but awaited the decision of the judges, which was against him. This fouling is quite beneath contempt in the judgment of true sportsmen, and yet a decent boy will do it sometimes from impulse and lack of self-control. The photographs give a boy a good chance to make up his own mind firmly and to realize for himself how unworthy such fouling really is.

THE EIGHT GREAT LAWS OF SPORT.

The laws of sport, which older sportsmen all over the world believe in, I shall quote from the page in the illustrated lessons which summarizes them. A picture of a college captain, standing on his toes, getting into the game, is shown on the screen, and the following comment is made:

There is a college captain just at the moment when the ball is kicked into play for the great game of the year. He is what the fellows call "all there." Is he also a sportsman in his game? Does he keep the eight great laws of sport?—

1. Sport for sport's sake.
2. Play the game within the rules.
3. Be courteous and friendly in your games.
4. A sportsman must have courage.
5. The umpire shall decide the play.
6. Honor for the victors, but no derision for the vanquished.
7. The true sportsman is a good loser in his games.
8. The sportsman may have pride in his success, but not conceit.

In several high schools the boys have had these "Eight Great Laws of Sport" beautifully lettered on large placards, which have been framed and hung on the wall as the standard of the school.

I shall now give you a brief explanation of the meaning of each of these laws, and then take up each one of the "lessons" in the same way, so that if a boy thinks for himself he can get the help, to some extent, without the pictures.

"Sport for sport's sake," means the amateur spirit

as against the professional. The true amateur, of course, is in his sports for the love of them and for the exercise and enjoyment and recuperation which come to him from the game. Those who are amateurs have some other engagements which are their work, and out of which they earn their living. The lawyer spends his day in working in his office for his clients, and takes his sport as enjoyment. The surgeon operates during the morning, visits recovering patients, and then breaks away for an hour of tennis for the health and relaxation he gets out of sport. These amateurs try for skill within their leisure from other professional work, but they cannot be expected to compete successfully against the athletes who spend their entire time in sport as a profession, and therefore this class of "amateurs" is separated from the "professionals," and any one who makes money in any way out of his sports is thereby disqualified from trying for honors in the amateur class. True sportsmen look with unmitigated contempt on any crooked scheme, by which any one who makes money in any way from athletic work is crowded into amateur athletics.

The laws about keeping the rules and being courteous mean that the amateur is to be a gentleman at his sports. The rules of the game are the gentleman's agreement, on which the struggle for honors is to be made, and one who breaks them intentionally is not a true sportsman. One who does not discuss the interpretation of the rules in a friendly and courteous manner, but loses his self-control, and wrangles with an unfair mind and an angry temper, anxious to compel decisions in his favor, regardless of the judgment of others, such an one is a bully and a boor. The true sportsman does not recognize him as in his class, and crowds him out of his sports, if that be possible, because he is a disagreeable fellow to compete with, and spoils the pleasure of the game. The membership of many important athletic clubs is selected very carefully

because many good athletes cannot control themselves when in keen competition, and lose that friendly, courteous disposition, which is essential in all amateur sports. The second and third rules are firmly held to all the world over among true sportsmen.

The fourth rule, about courage, emphasizes a moral quality which is essential to good skill, and that needs emphasis among amateurs. Those who play for sport, and only for sport, tend to make the games soft and of low standards. When they are "quitters" in a race, they justify themselves by the statement that there is nothing but honors at stake. The true sportsman wants amateur sports to be of the highest possible class, within the limit of leisure for practice. He does not take pride in the athlete who does not display enough courage to take the hard knocks and the difficult chances of a game with full physical courage. Indeed, one of the good reasons for football among college sports is that it trains a boy out of his physical fears and prepares him for life by working into his heart the courage to bear the ills of life and to struggle on until he overcomes them, instead of sinking back with fear, to mourn over the hard luck that has spoiled his chance to realize his ambitions. A sportsman must have his courage with him, and must win on his merits, because he has skill and the good nerve to make the most of his skill.

The fifth law, "The umpire shall decide the play," is a part of the third law of courtesy and friendliness, but so important as to be separated from it, for greater emphasis. It is astonishing how the desire to win will influence the eyesight. Friends of the runner feel sure they saw him touch the base before the ball touched him. Friends of the baseman know they saw him touch the runner out six inches from the base. The scheme of having an umpire is necessary, so that a game may be fairly won, and each side may be given what it earns in the opinion of an impartial judge. It

is proper to discuss with the umpire any interpretation of the rules, provided the discussion be courteous, but to dispute his decision as to the facts of the play—whether a certain pitched ball was over the plate or not, whether a player scooped a fly off the ground, whether the goal was kicked, whether a foul was committed in basket ball, is wholly wrong and unsportsmanlike. Disputes of this character are merely as to the facts, and are unsportsmanlike, because it is the exclusive right of the umpire to decide the facts. He is quite likely to be correct against the partisan impressions of the players, but right or wrong, as a part of the scheme for friendly sports among gentlemen, the law has to be "The umpire shall decide the play." Players should insist on a competent umpire before they go into a game, but having accepted an umpire, they should play the game through on his decisions without those wrangles that spoil the sport for all.

The last three laws have to do with conduct after the game is won or lost. The spirit of goodfellowship is to prevail, no matter which side wins. Friendship is more important than the win. It is not gentlemanly to show too much glee over a victory in the very faces of those who feel keenly the disappointment of defeat. The temptation to gloat over a rival is suppressed by the true sportsman, and his practice is to shake hands cordially with congratulations over a good game and the fun of it all.

On the other hand, the man who cannot take defeat calmly, and cannot keep his temper and his admiration for those who have proved his superiors in skill, is not up to the class of the best of sportsmen. He is a very hard man to endure, because he dislikes you for winning over him, which is most unfair. The law of the "good loser" is universal, and a boy had better bite his tongue than to indulge in general insulting remarks about the victorious opponents. "May the best man win," is a phrase often used when keen rivals meet,

and it is a pledge of good feeling regardless of the win.

The last law, "pride but not conceit," needs to be kept in mind for constant use. A boy makes a double play, but he is likely to make an error at his next chance, unless he keeps earnestly doing his very best. The honor which sportsmen are glad to show those of superior athletic skill is quickly withdrawn, if they see conceit in the toss of the head and the self-important manner of a "noted athlete." It is hard to like a conceited athlete, personally. In school the ambition of the scholar is supreme, and when athletics draw admiration from intelligence to physical power and skill, it is only a momentary concession to school amusement. This admiration for legs and arms must not be overdone. Conceit is ever the enemy of good play and of good will and admiration from others.

This lesson of true sportsmanship is exceedingly hard to learn, for it is not thoroughly learned until it characterizes all one's play and all one's relations in athletics. In amateur sports it is not enough to win games: it is essential that the games be conducted in the spirit and honor of gentlemen.

"THE CONDUCT BECOMING IN A GENTLEMAN."

It is now appropriate that we consider the "code" of the gentleman. Men have pretty definite opinions as to what is gentlemanly, and they often find it hard to get along with boys, not that the boys are intentionally ungentlemanly, but because so little experience has come to boys that they do not know how to be gentlemanly. It is a great mistake to think that gentlemanly conduct is natural and needs no careful thought and practice. It used to be thought that a boy had to be born in the aristocracy to be a gentleman, but in the spirit of modern American civilization, any boy who succeeds in realizing the ideals and standards of gentlemanly conduct is a "gentleman." The "illus-

trated lesson" entitled "The Gentleman," has the following outline, and has been read and approved by a great many Americans, whom general opinion considers truly the fulfillment of the best standards in American life. This is its outline:

Strive to attain the spirit and manners of a gentleman. If you become a gentleman, you gain the right to friendly recognition from all who know you.

Keep in mind four principles:

1. Be respectful.
2. Do well by others, and regard their rights.
3. Rectify the wrong you have done.
4. Win out in a gentleman's way.

Regardless of what others do, act the gentleman on your own account.

How carefully an athlete is trained for his game. His training counts toward the win he hopes to make. Being a gentleman counts toward winning from one's fellows their esteem, their confidence and their friendship. Why should not a boy take great pains to train himself for his future life among his fellowmen? Winning a true success in some life-career is much more important than winning in some school athletic contest. It is much more difficult. To be sure, trained intelligence is the chief factor, but trained manners and the spirit of the gentleman count very largely. You will scarcely find a man of prominence in business or in the professions who is not possessed of the qualities of the gentleman. And there is a certain sociability among gentlemen, which comes from the recognition in each other of these good qualities. Of course, a man does not have to become a personal friend of yours because he recognizes that you are a gentleman, but he will accord you friendly and respectful recognition; and, if you are a gentleman, you have the chance to make good friends among those you particularly like.

There are four great principles to be kept in mind by the boy who decides to train himself as a gentleman. Many a boy does not feel respectful toward older people. The older people seem slow and unin-

teresting. He doubts whether they know the latest ideas, and feels that his smart, new wits are more trustworthy. It is natural for the boy to assert his independence of thought, and sometimes he is very disrespectful, without realizing it. But experience counts, and people who have been living forty years, and keeping their eyes open, are likely to know more and have more good sense about things than the boy of sixteen, who has only had a few years of experience. This does not mean that a boy is to take without question what older people say is true, but it does mean that, as a gentleman, the boy ought to give respectful attention and show courtesy when older people speak to him and tell him seriously what they think is true about things. A boy ought to coöperate with older people when they are seriously interested in some enterprise, instead of making sport of it and turning things to a joke.

The test of a boy's true respect often comes in his attitude toward his father. It is particularly ungentlemanly to be guilty of disrespect toward a father's admonitions and advice, because a father's interest in his son is so keen and so sincere, and because he has sacrificed so much in attention and money for his boy. If a boy take his food and clothing from his father's earnings, has his home in the house his father owns or rents, and accepts all those great kindnesses—care in times of sickness, a good education and those opportunities of getting started in the world which a father gives to his son—surely the respect which the code of the gentleman enjoins toward older people should be fulfilled with especial care toward one's own father.

The mother has the right to respect which belongs to the father, and in addition that which belongs to women. Gentlemen believe in special courtesies to women, because it is not considered reasonable that women, with their more delicate and sensitive natures, should be exposed to the roughnesses of life. Men

should be particularly gentle toward women, and true respect should guide a boy always in his treatment of his mother.

There is especial emphasis among gentlemen on the right of the aged. "Respect the aged," has been in the code since the beginning. In their day, they did their work, and, now that they are old, they have still the credit due them for their work. Old age comes to us all if we live a complete life, and as you wish to have your old age made comfortable, you must strive to make the aged content in their infirmity.

But the disrespect a boy aches to show is toward authority. He likes to boss himself. But one has no right to do as he pleases in school or library, on the streets, in parks or public buildings and at church, because people have to coöperate and to do things together, so that the general good can be subserved, and the important rights of all respected. It is a part of this coöperative scheme to put officials in authority and to make rules, and for all to follow the leadership thus established. Gentlemen hold to this scheme. If they do not like the rules, they argue to have them changed, but they do not sneak around them, nor make themselves a nuisance to those in charge. Respect the aged, respect your parents, respect experience, respect authority—all this is in the code of gentlemen.

The second great principle touches your purpose toward others. The gentleman means to do well by others and to regard their rights. He wants what belongs to himself, but wants others to have what is their due. He is willing to stand in line and take his turn, preferring to wait rather than to crowd another out. If he is in a study room, or library, where silence is the law of the place, and the right of the scholar is on, he regards the right of others and keeps silent. A boy's temptation comes sometimes from the smaller boys. He likes to play the bully, and boss the smaller boys around. He is tempted to interfere in their

games, and to spoil the game for the fun of seeing them get angry. But the gentleman is determined to regard the right of others, and you will often see him take a little trouble to defend the rights of those who are too weak to defend themselves.

The right to courtesy and kindness it is especially necessary to regard, if one would be a gentleman. Do a little something to help, if you find any one in trouble. The gentleman takes delight in doing those trifling acts of kindness which make the world seem friendly.

The third principle, "Rectify the wrong you have done," makes a severe test sometimes of character. It is humiliating to acknowledge that one has been in the wrong. But gentlemen are very quick to resent a failure to apologize, when one, through loss of temper, or by carelessness, has done an injury. A gentleman does not sneak out of it when guilty of some misdeed. He frankly acknowledges it when he comes to himself, and does his best to make things right. If money will compensate, he pays for the damage he has done, and is liberal in his estimate. It is particularly beneath the gentleman to expect protection from others when he has done a wrong. He does not lie himself out of his difficulties nor expect others to defend him with a lie.

The fourth principle, the "gentleman's way," comes into use when some contest is on. It applies to all athletics and personal rivalry, and also to all disputes and personal differences. When you want what some one else also wants,—election to some office, a place in business, the friendship of another boy, a prize for scholarship,—then the temptation comes to take some unfair advantage. It is a matter of honor among gentlemen to win out in a gentleman's way, which is fair and courteous. Lying about an opponent, sneers and insinuations, bluffing and false claims for one's self,—all this sort of thing is beneath the gentleman. There are little mean things that one

could do to help his cause, and they suggest themselves; but the gentleman exercises self-control and gives his opponent every fair and reasonable chance to win.

There is a fine independence to the gentleman. He has his standards of life for himself, and acts the gentleman on his own account. I watched a crowd of boys one Sunday, and followed them to estimate their true character. They sneaked from the side walk to a vacant lot behind some wood piles, and then let their true character show itself. Their talk and action had been clean, but these degenerated when they thought themselves out of hearing and out of sight. A gentleman is himself always, and maintains his self-respect. This takes self-control and strong personal grip on the instincts that tempt him to evil. If he lives the true gentleman, he has satisfaction in himself and a host of friends come to him because they recognize his worth and like him.

"A MAN'S HONOR TOWARD WOMEN."

But there is a special phase of the gentleman's code, which is important to make known to boys. It has to do with a gentleman's treatment of women. When a boy is fourteen or fifteen years of age, he has forced on him the mystery of his own sex-life. His own physical development surprises him, awakens his interest, and makes it natural for him to seek an understanding of sex. His mind and emotions are affected by his physical development, and he naturally takes a different attitude toward his girl friends and his acquaintances among women. His mother is a different being to him after he has become conscious of his manhood. These facts make it absolutely necessary that the boys should be helped to understand themselves in matters of sex. They must be furnished with intelligent and honorable help to a correct understanding of the physiological and moral phases of their problem.

And the phase of this matter which many overlook is that sex temptations arise from within, and do not need to be suggested from without. They permeate the whole physical being of a boy. Even the boys of refinement in taste and manners and intellect and morals are not relieved from the constant and debasing struggle against vile practices and relations. A sort of sexual hunger takes possession of a boy's body, and grows stronger and stronger within him, until it seems as impossible to resist temptation as for a starving man to refuse food. There is nothing unrighteous in this sexual hunger: it is simply Nature's way of preparing for marriage, and of forcing him, when a man, into family love and the unselfishness of parenthood. But, since the storm is constantly raging, and his temptation is always immediate, it is folly and cruelty not to furnish him a reliable chart by which to guide himself.

After men have married and are fathers of children of their own, they think a good deal about bringing up their boys to be pure-minded and honorable in their sex relations. One of these "illustrated lessons in morals" is an explanation of the code in vogue among true men relative to this phase of life. It is as follows:

1. Be continent in your youth.
2. Prepare for marriage by purity of mind and body.
3. Realize the ideal marriage.
4. Be true to your home.
5. Bring up the children, healthy, intelligent and righteous.
6. Be respectful and courteous to all women.

If a boy takes the trouble, he can think out pretty fully the reasons for this code. Most boys will marry when they are grown men, and it is surely true that they will hardly wish to love a woman who has not been pure in her own life. It is not honorable on your part to offer your life, if it has been impure, to a woman of pure mind and heart. Marriage with a woman you dearly love, to whom you are true and

from whom comes to you her pure love, is one of the few great joys of life. Realize this joy if you can, and preserve your own purity in youth, so that there may be nothing to shame you before the woman who accepts you as her husband and the father of her children.

It is true to the instinct and the sense of men that women should be given special courtesies. They are more finely organized in physical life than men, and the hard and rough things of life should be assumed by men. This does not mean that women should not do their share of the work of the world. But it does mean that men should be respectful and courteous to them, in order that women may have their opportunity to do their work well. Unless a husband protects and cares for his wife, how can she keep the home, bear children, nurse them and bring them up through babyhood, and give the home that good spirit of love which they require? It is the law among gentlemen that all women shall be accorded a fine and respectful courtesy, because most women deserve this courtesy, and because men need to be habituated to it.

There are libertines who will incite a boy to break the six precepts of this code and to laugh it down; but if a boy chooses a true gentleman of his acquaintance and talks out with him this topic of the right treatment of women, he will find the code as I am giving it firmly fixed in his opinion, and such a friend will urge a boy to be sure to keep it throughout life.

"PERSONAL AND NATIONAL THRIFT."

There is one more high school and academy lesson in our series. It is entitled "Personal and National Thrift," and has the following outline:

Thrift is a protection against distress.

Thrift is essential in earning a living.

Thrift is the basis of achievement, for you and for the nation, as a part of which you live.

When a man finds himself at work and in his life career, he becomes serious about his own success. He wants to do something, to be somebody and to make a good living in the world. When a boy, he took his food and clothing from his father, perhaps with little gratitude; but now he has to earn the money that he spends, and he finds that many men are looking for all the places of special importance and that his merits are unrecognized. The task of getting a good start is difficult, but the man of courage sets himself to it with a will, and succeeds. When all is going nicely, most men marry and have a home of their own. This increases the expenses and the dangers of distress. Illness comes to the wife, or to himself, children come and have to be provided with doctor's care, with food and clothing, perhaps with nurse. It is then that the great lesson of thrift comes to his mind with all its force. He looks back over his youth, and regrets the waste of the time and opportunity which were given to him at his father's expense, so that he might fit himself for the struggle of life. He might have made a better man of himself, had he been thrifty in his youth. It is not so much the way a boy spends his money as the way he spends his time that makes him thrifty. Make the most of all your opportunities, in order to gain that strength of mind and character which you will need when the struggle of life is on. If you do, then, when you are a man, you will be better able to protect yourself and those you love against hardship; you will earn a better living; and you will achieve those things that are matters of ambition. You will be able to be somebody and to do something that seems to yourself a credit to you as a man. It is those who are thrifty of their time, their opportunities, their brains and their money that achieve the true success.

We need the spirit of thrift in school during youth, and the nation needs this spirit as one of its chief characteristics. There are natural resources,—the coal

and iron and wood, that benefit us all, that should be used, not wasted. As a nation, we have been passing through the thriftlessness of youth; but as maturity is reached, it becomes harder and harder to earn a living for the great masses of the people. If we are to achieve the greater civilization, then thrift of our resources as a nation must be the basis of that achievement.

SUMMARY.

This is the truth of these illustrated lessons in morals. A boy should profit by the experiences of men, and he should learn the wisdom which has come to them through their knowledge of the world. There is a code of conduct established among men which embodies this wisdom of experience. In sports it is the "Eight Great Laws of Sport." In the gentleman's club and in social affairs and the common life it is the code of "The Gentleman." In the home and in association with girls and women friends, it is the code explained in "A Man's Honor Toward Women." Men believe that each man should make his own career for himself, on his merits and by hard work. Thrift is enjoined upon you, and men give you little sympathy if you violate that law, and squander your strength and waste your substance.

Thousands of real happenings all around you illustrate these lessons in experience, and you can keep your eyes open to learn them thoroughly, illustrating each lesson for yourself.

CHAPTER XVII.

Industrial Education and Morality.

LUTHER, Comenius, Pestalozzi, Froebel and many other great educators have favored plans for making industries a part of school work, and they have emphasized the moral side of industrial education. This question is now being seriously considered in Germany, France, Belgium, Switzerland and other European countries, and industrial education of boys and girls, from fourteen to sixteen years of age, is receiving a good deal of attention in England and the United States. China and Japan are establishing industrial schools, and missionaries recognize the moral and educative value of the industries.

INDUSTRIAL EDUCATION NEEDED BECAUSE OF CHANGING SOCIAL CONDITIONS.

There are several causes for this movement in the United States. Population is tending toward the city. The apprenticeship system is not adapted to modern conditions, and, therefore, is not a sufficient factor in the training of skilled workmen. The home, especially the urban home, and the shop have given up many of their educational activities, and the school is called upon to assume these functions. In regard to this adjustment, two questions are asked: First, how will the school assume this new responsibility; and second, will it discharge it as well as the rural home and the shop of half a century or more ago?

THE OLD-FASHIONED PUBLIC SCHOOL DOES NOT FILL MODERN WANTS.

When our public school system was organized, it served the needs of society better than it does today.

Then society was not so complex, and the system of apprenticeship in common use met the requirements of industry and of labor. If a youth desired to become a doctor, lawyer, engineer or tradesman, he was apprenticed to a good man in the chosen profession or trade. But our school system has not changed its ideals to fit changed social conditions.

OUR SCHOOLS OVER-DEVELOPED AT THE TOP.

Professional schools have been established for the professions, but very few have been founded for the training of skilled workmen. Technical colleges on this side the water compare very favorably with those of Europe. But, although the Americans have provided amply for industrial education at the top, they have left the bottom to take care of itself; the European, and particularly the German method is more thorough, and connects industrial education with primary schools. American education is passing through a transitional period, and its ideals are being criticized as never before. People in all walks of life are asking the question, "Is the school responding to the needs of society?" Since the school is an agent of society, and is supported by society, it ought to be equal to all the demands of society. The way in which it is meeting its social obligations, and the size of the problem, may be made clear by the fact that, of the more than eighteen million children in the public schools of the United States, over seventeen million leave school as soon as the law permits, and enter agricultural, commercial and industrial pursuits. They go by thousands into factories, mills, stores and other places where juvenile employment may be had, but the school has not given them any preparatory industrial training worthy of the name. One reason why the school does not do this is that it is dominated by the college, which insists that the lower schools must prepare for the higher institutions of learning, and which does not

take into consideration those pupils who leave school at any early age, or who do not expect to attend college.

THE LOWER SCHOOLS SHOULD BE MADE MORE PRACTICAL.

Many boys and girls from twelve to fifteen years of age leave school because few schools offer any industrial training. Our schools educate boys and girls away from labor, although many must enter industry upon leaving school. Schools do not impart earning power; their aim seems to be the development of passive power to enjoy, but not active power to produce. If the schools are to be fit representatives of American life, they ought to supply at least as good and efficient a preparation for the industries as for the professions. A fourteen-year-old boy should feel that the school offers him something which will be of practical service to him in the world. If he desires to earn his living in an industry, the school ought to aid him. Boys should be taught that the knowledge of a trade is better than a mass of undigested knowledge for which they can find no use. The schools must have the courage to prefer to produce a first-class artisan rather than a second-rate lawyer, physician, minister or teacher; and they will not perform their greatest social service, until an artisan is as highly respected as an artist or a professional man. Our educational system should be so planned that "no individual shall be obliged to choose between an education without a vocation, and a vocacation without an education."

THE CULTURAL VALUE OF INDUSTRIAL TRAINING IN PRIMARY SCHOOL.

One of the great needs in education is the recognition in practice of what is recognized in theory by educators and teachers, that constructive handwork is an important means of developing intelligent ideas. The aim of the primary school should be culture, and that of the secondary school should be to give boys

and girls a training which will be of the best service to them in life. The latter should aim to discover individual capacities, to develop them, and to bring its pupils into a realization of their abilities. In order to be efficient social agents, schools should combine industrial, commercial and professional features, the industrial predominating. For industrial arts are social in their nature, favor human progress and moral development, and form the basis of society. The primary school should teach elementary agriculture and industrial arts. Not only would they not decrease the cultural value of primary education, but they would make it even more vital. They would emphasize the importance of knowing a few things well, and their relation to life, instead of knowing a little about many things, and not understanding these relations. Every subject should be made vital to the child. Pupils of the upper grammar grades and of the high school should be taken by teachers to shops, factories, mills and farms, accompanied by superintendents, to observe what is going on, and to get into conscious touch with life.

ITS PRACTICAL VALUE IN THE SECONDARY SCHOOL.

If our school system is to be made more efficient, it must also provide industrial training for boys and girls about fourteen years of age. Youths who leave school at the close of the compulsory attendance period to become wage-earners, enter unskilled industries and juvenile employments, which are uneducative, demoralizing, and opposed to character building. Then, on the eve of citizenship, they do not know as much as when they left school. They feel that they ought to have adults' wages; they become discontented and they are discharged; and their places are filled by other boys and girls. They think that they cannot afford to commence at the bottom to learn a skilled trade. So they become unskilled laborers, and are the first to

feel a business depression, for they are the first to be laid off.

SOME OF THE LARGER MEANINGS OF INDUSTRIAL EDUCATION.

The strength and ideals of a nation are revealed in its forms of education. A government, for its own self-protection, supports education for the reduction of ignorance and crime; but society, also, must offer education for its own protection, to make citizens social assets, and not social liabilities. The end of education is service; it is training an intelligent, ambitious, moral and patriotic citizen, who should be not only a self-supporting, but also another supporting, member of a community. An educational system that would be of greater service must be an adequate expression of the thought and social needs of its time. Industrial education is a movement for linking the school with the activities of life.

IT IS A NECESSARY REFORM.

Industrial education emphasizes the individual, is a democratic idea, tends toward universal knowledge, and elevates the masses towards a higher plane of life. In a modern democracy, a wage-earning class and universal education develop in the same environment. Social progress depends upon the improvement of the conditions of the laboring classes. In the first half of the nineteenth century, free schools were advocated on the ground that education increases production, diminishes crime, and prevents poverty. These arguments are now just as applicable to industrial education, as they were for making education free over half a century ago. In order to become universal, a system of education must lift up, not only all classes of men, but also the industries themselves, so that men will desire to enter them. The economic balance will be better preserved, and society will be better served.

America is attempting to make education universal; in order to be successful, three ends must be kept in view—technical skill, general intelligence and culture, including that sense and obligation of good citizenship which is the foundation of popular government.

ITS MORAL AND SOCIAL VALUES.

One of the aims of industrial education is to make a man not merely a more productive economic unit, worth so many dollars and cents to an employer, but to help him to be a better man, a better husband and father, and a more useful member of the community. If the human element is neglected, this movement will fail to do its greatest social service. Another aim is the development of versatility, so that workmen can adapt themselves to changing industrial conditions; for a trade may become obsolete in a generation, and a machine useless in a decade. Still another important aim is to help boys and girls to meet the demands of industry by obtaining employment in suitable industries, and at the same time, to give sufficient training to enable them to become more skilled and more valuable in their chosen occupations, not only to industry and to employers, but also to themselves and to society. Above all, industrial education must be exploited, not in favor of the employer, but rather for the children who are being educated.

ITS ESPECIAL BEARING ON THE PROBLEM OF ADOLESCENCE.

Adolescence is a very important period in the education of youth, but it is a very poor time for entrance into industry. Yet there are, in Massachusetts alone, over forty thousand youth, between twelve and seventeen years of age, receiving no sort of educational care. As our schools are planned, they are sending into the business world a great many boys and girls at an age when a school system, constructed on social and industrial lines, would be of the greatest service to them.

The period from fourteen to sixteen, as regards industry, is often spoken of as wasted years; and this point was strongly emphasized in the *Report* of the Massachusetts Commission on Industrial and Technical Education. This *Report* shows that a boy or a girl who had entered an unskilled industry hardly ever gets into a skilled industry, and that only about one-fifth of those who are in the skilled trades were formerly engaged in juvenile employments. Over one-half of the boys who become wage-earners at fourteen are office boys or messenger boys. Of course, these juvenile employments are not a desirable stepping-stone to an apprenticeship in a skilled industry. Of one thousand children from fourteen to sixteen years of age in the Borough of Manhattan, only fifty-six were learners, and the others were engaged in juvenile employments or unskilled industries. One of the important phases of industrial education is the question of reaching fourteen-year-old boys and girls, keeping them from entering unskilled employment, and preparing them for entrance at sixteen, into the skilled industries. Boys and girls under sixteen years of age are generally not physically and mentally developed to learn a skilled trade. A school which attacks this problem has a very difficult task before it, for instruction must be both general enough to give a broad foundation for industrial intelligence, and yet so intensive and so definite as to convince pupils that they are doing something worth while. The child who has to become a bread winner at fourteen, is the perplexing problem. The average twelve or thirteen-year-old child cannot read, spell, solve simple problems, or write a business letter correctly. It would be better to have him do these things well, than to require him to perform additional tasks in industrial work. However, some educators favor the establishment, in those parts of large cities where many boys and girls enter industries at fourteen, of industrial schools for boys and girls from

twelve to thirteen years of age, to teach the fundamentals of trades; such schools to give academic studies for one-half a day, and industrial training the other half.

THE CHOICE OF A VOCATION.

Vocational direction is an important phase of industrial education; and every secondary school, of whatever sort, should give it serious attention. Broad-minded and sympathetic teachers can do much effective work in this field. Vocational bureaus are being established in different cities. During the adolescent period, young people begin to entertain serious views about life, and about what they are to do in life. It is a critical period, because their success in life depends, in a large measure, upon the choice of a vocation. A child of twelve or thirteen years of age should not be compelled to choose a vocation which he shall follow as his life-work; he is not sufficiently mature in mind to make a wise choice. Probably the number of adults who have chosen their vocations at this age is very small. It is un-American to force a child to choose his vocation. In Europe a boy is expected to follow his father's calling, and society is divided horizontally; but in this country it is divided vertically. The ladder should be kept open at the top, so that the poor boy can climb to the top, if he has the ability to do so. Boys and girls should be, at least, sixteen years of age, before they choose their vocations. It is generally believed that parents do not desire their children to follow their vocations, and that children do not generally do so. In the beginning the last century, Americans were employed in the New England cotton mills, but have been succeeded by French-Canadians, Portuguese, Greeks and Italians. A quarter of a century ago the Irish dug the sewers, built the railroads, and were house-servants; now they are in the professions. This upward push is a good thing, and largely peculiar to

American life, but it makes the problem of vocational direction more difficult for solution.

SPECIALIZATION IN MODERN INDUSTRY.

In modern industry a large majority of workmen do only one thing, are only machine-tenders, and not broad, skilled craftsmen. Independent and constructive thinking on the part of the wage-earner is largely repressed. Men who earn good wages and find no fault with the length of the working day or with their employers, complain about the deadening effect of doing one thing over and over again, and say that the monotony seems almost unendurable. A man learns a specialized trade. Later, a machine is invented which does the work just as well as he can, and much more cheaply. He is then thrown out of employment, and does not know how to perform any other kind of skilled labor; in many cases, he is obliged to perform unskilled labor at a lower wage. If he had a general training in the fundamentals of a group of trades, it would be of service to him in getting other employment. Specialization in industry which is opposed to the push-up idea characteristic of American life, is narrowing to the individual, and should be supplemented by such education as personal happiness and society require. Modern industry, because of extreme specialization, cannot give efficient training to workmen. But, if a man is properly trained, he gets more out of life in making one part of a machine, than the solitary workman who makes a whole machine. A boy gets more pleasure out of a game of ball with his playmates, than if he alone tosses a ball against the side of a barn. No one can imagine a successful game of baseball if each member of the opposing teams knows only how to play his part. There is the advantage of association and good fellowship in team work. Success demands, on the part of each player, knowledge of every part of the game, and these conditions

are just as applicable to industry, as to a game of ball. Specialization, indeed, is a condition which industrial education must face, and, like every other economic question, is a witness to the need of the development of a new social conscience.

SPECIALIZATION IN RELATION TO YOUTH IN INDUSTRY.

Industrial specialization is a disadvantage to the many adolescent wage-earners who enter unskilled industries, many of which require fine and exact muscular movements and the expenditure of as much nervous energy as muscular strength. Boys and girls who are under sixteen or eighteen years of age usually cannot get work from employers of skilled labor, who prefer to employ those experienced in their line of work, and who emphasize the importance of industrial intelligence more than skill. In unskilled labor, the spirit of a youth is repressed, and he revolts against uniformity and against restricted freedom in the factory. So he gives up his job and goes to the street, where little opportunity is found for normal activity; the boy becomes discouraged and stifles all forms of activity; and this state of mind influences his later life. When he becomes a workman, he does not know how to adapt himself to new conditions; in slack times he is one of the first to be laid off and joins the army of the unemployed. Another effect of the monotony of factory life is the changing from one factory to another. All that these industries which employ youth can give is the paltry wage. Marriage is delayed. And specialized work in factories separates the worker from the social influences of the family life and the community. Not only the future of our industrial welfare, but that of the American people is in danger, if the rights and possibilities of youth are ignored. Education alone has the power to repair these misfortunes and to direct and cultivate the activities of childhood and youth.

COMPETITION IN RELATION TO YOUTH IN MODERN INDUSTRY.

Under modern industrial conditions, it is almost impossible for a boy to acquire a trade in a shop or a factory. He learns to run a machine or to make one thing, but he is not allowed to make all the parts of a finished product. Employers claim that they cannot afford to permit him to do this; his work would not be profitable, and competition is too keen. However, there are a few young men who persevere in becoming masters of a trade, even against such obstacles. They go from shop to shop, learning one part here, and another there. They lose much valuable time under such conditions. But, although employers like to have their foremen know all about their respective departments, the modern shop or factory is not conducted for the sake of the boy or to train him to become a foreman. The apprentice learns to operate a machine, and does a man's work, but receives a boy's wages. No wonder he loses interest in his work; it is the consequence of his mental condition. The manufacturer's attention is concerned with profit, and that of organized labor with the standard of living. So neither gives sufficient attention and encouragement to the boy who desires to learn a trade. Employers and organized labor are industrially and economically short-sighted. They cannot be blamed, for they are largely the product of their time. Competition controls the business world. We hope that it will be replaced by the higher method of coöperation.

APPRENTICESHIP NO LONGER A COMMON SYSTEM OF TRAINING.

The introduction of the machine, the factory system, and specialization in industry, have destroyed the personal relations between employer and workmen,

have disintegrated the trades, and have weakened the apprenticeship system, so that it is not efficient for the training of skilled workmen. The immediate reasons for the present decay of the apprenticeship system are: First, manufacturers do not care to bother with it; second, the labor unions limit the number of apprentices; and, third, workmen do not care to give instruction, because they are generally employed on piecework, and the apprentices may take their places later. Even if manufacturers would support an apprenticeship system, it is no guaranty that their apprentices will remain with them after they have become journeymen. Poor instruction, low wages at the beginning, and ignorance of opportunities for advancement, keep boys from becoming apprentices. They do not recognize that it requires as much ability to become a skilled workman as is required in a counting house, and that the wages are much better. The American boy is opposed to a long period of training, to low wages, and to the promise of future rewards; he prefers a short cut and present rewards. During the last forty years the wages of first-year apprentices have not increased, but there has been a marked increase in the wages of skilled workmen. The automatic machine and piece-work keep many boys and young men from acquiring trades. They can learn to run an automatic machine in a short time; may soon earn five or six dollars a week as unskilled laborers, at piece-work; and by becoming expert, they can earn from seven to twelve dollars a week. Less than one per cent of the employees of large railroads and of other immense industries are apprentices. About two per cent of our boys can find opportunities to learn a trade. From fifty to seventy-five per cent of the skilled labor, including the superintendents and foremen of the majority of manufacturing plants and workshops of this country, are foreign born, and probably a large proportion of these are foreign trained.

BUT SOME LARGE CONCERNS STILL HAVE APPRENTICE SCHOOLS.

Modern industry, because of specialization, demands more foremen, managers and superintendents than ever before. It is difficult to get skilled workmen for these positions and for the skilled industries, although there are plenty of special and unskilled workmen. The demand for skilled labor should not be filled by importing foreign labor, when we have thousands of boys and girls entering juvenile employments and unskilled industries. American manufacturers have never felt the need of skilled labor as they do today. They declare that they could greatly increase the output of their plants if they could get all the skilled labor they need, and they resort to all sorts of plans in order to supply this need. Some railroads and large manufacturing concerns maintain an apprenticeship system adapted to modern industrial conditions; that is, apprentices are properly instructed, schools are supported by employers, boys are paid for attending these schools, and the employers claim that it pays financially. The apprenticeship system is still a factor in the training of skilled workmen, but that alone is not sufficient for supplying the needs of modern industry. If employers would adopt an apprenticeship system, like those maintained by the Baldwin Locomotive Works, Brown & Sharpe, the General Electric Company and others, the problem of industrial education, from the standpoint of the employer, would be largely solved; but small employers cannot afford to support such an apprenticeship system.

THE "HELPER" SYSTEM OF LEARNING A TRADE.

The "Helper system" is quite common in some trades, and ambitious and bright boys, without instruction, become journeymen by this method. Thousands of boys have learned their trades in this way. In industries where machines have displaced skilled

labor, a "quasi apprenticeship" is followed. An employee learns to run a machine, or to do a particular thing in a few months; no age limit or educational qualification is required.

THE COMMONER WAYS OF LEARNING A TRADE: THEIR DEFECTS.

A boy can learn a trade in three ways: First, in a shop as an apprentice; second, as a pupil in an industrial or trade school; and third, by a combination of the first and second, or the "Half Time System," in which the theory is taught in school, and the practical part in a commercial shop. In the apprenticeship system, trade instruction is given in three ways: first, a boy is hired for a definite time and learns his trade the best way he can, no effort being made to teach him; second, the employer agrees to put him upon all the machines, but no definite instruction is offered; third, some shops have a planned apprenticeship course or school, under the charge of an instructor. Investigations concerning instruction given to apprentices by employers and journeymen, show that apprentices are not instructed as they should be; that they are not generally taught all the branches of a trade. In the ordinary shop the nearest approach to the apprenticeship system is child labor. In those industries in which the apprenticeship system is an important factor, the value of a broad, theoretical training is recognized. The apprenticeship system subordinates education to production; industrial education subordinates production to education.

Before discussing an ideal scheme of general industrial education, it will be well to discuss the special question of women at work, and industrial training for girls.

WOMEN IN INDUSTRY.

The industrial training of girls is an important part of industrial education. According to the United

States census of 1900, 18 per cent of females above ten years of age, and 30.6 per cent between fifteen and twenty-four years of age, or 1,031,609 girls, were engaged in remunerative employments, and had entered, in greater or less numbers, all but seven of the three hundred and three occupations listed in the twelfth United States census. During the last decade of the last century, the number of female workers increased more rapidly than the total number of male bread-winners, or even than the female population, and during the last two decades the number more than doubled. Specialization in industry favors the employment of women. Women become wage-earners, not only for self-support, but also for the support of families; 10 per cent of the women workers are the sole support of their families; 30 per cent aid one parent or other relative to maintain a home; those who support themselves raise the standard of comfort of their families; and 80 per cent of wage-earning women live at home. One-seventh of the adult women of our cities are wage-earners outside of the home; where the wage-earner is a mother, the home is thus weakened, and she must give up some of her influence as an educator. This is one, if not the greatest, of the tragedies of modern life. The number of women who engage in profitable occupations for several years, either before or after marriage, is increasing, and they spend on an average five years in industry. According to the last United States census of the native white women, from fifteen to twenty-five years of age, who were bread-winners in 1890, not less than one-half had given up their occupations before the close of the decade. Marriage is a great cause, not only of the withdrawal of women from industry, but also of their weakness as an industrial class. About 75 per cent of our working girls, from fourteen to seventeen years of age, enter unskilled and otherwise undesirable employments. Young girls are generally engaged in juvenile employments and

in unskilled industries in which there is little opportunity for gaining skill, and for intellectual development.

Woman has always been an important factor in industry, and some of the most important industries owe their origin to her efforts. In the household, she was the center of many activities. When this center was changed from the home to the factory, she accompanied this transformation, which was "not so much a change in amount and intensity, as in kind." The industrial training of women is an important factor in the development of the race. Industrial development and the development of the home, both need woman's skill, and her highest development depends upon her participation in industry. The education of woman has been primarily industrial; and, when the home was the center of industry, she was both an intelligent producer and a consumer. Since industry has gone from the home, she is no longer a producer in the home, but she is a consumer; in order to be a good manager of a home, she must know something about the industrial processes of production.

INDUSTRIAL EDUCATION FOR GIRLS.

Any comprehensive scheme of industrial education for girls, must take into consideration four classes: First, those who will not enter industry; second, those who are wage-earners; third, those who do not need to become wage-earners until sixteen or seventeen years of age; and fourth, those who are required to go to work as soon as the law permits. All classes should have a knowledge of industrial processes and conditions. The problem concerning the first class can be solved easily; the second and third are quite difficult; but the perplexing problem is that of the last; for the fourth class cannot remain long in an industrial or a trade school. Home-making is doubtless the most important subject of training for girls; but how it is

to be accomplished under changed industrial conditions is a crucial question, and is further complicated by the fact that the number of women who are obliged to earn their living is increasing. Training for home duties, and training for earning a livelihood, are as important for girls as training for citizenship is for boys. Industrial work in our grammar and high schools has its faults, but, as conducted today, is very useful. Sewing, in its simpler and more practical forms, housekeeping, and cooking, are among the subjects taught.

INDUSTRIAL SCHOOLS FOR GIRLS.

Trade schools whose aim is to prepare girls who must become wage-earners at an early age for specific occupations, are few in number, and of recent development; although a number of high schools give industrial training as a part of general culture, or as a preparation for home-making. A trade school, in order to do its best service, must keep in close touch with the industrial and social conditions of the community in which it is located. It must know its pupils, before they learn a trade, and after they enter industry. There is a demand for trained girls, but competition is so keen that fore-women have no time to train unskilled girls. Employers claim that girls coming directly from school are not profitable employees, because they are irresponsible, incompetent and unreliable. The weakening of the home, the brief period of women's industrial life, the inefficiency and unreliability of girls, and the increasing demand for women to fill positions of trust and responsibility, are some of the phases of the problem of industrial education of girls. Before a system of industrial education for girls can be extended, it is necessary to know the effects of the employment of women upon industry, upon themselves, upon their standard of living, and

upon their homes; what is necessary for girls to enter skilled industry; the percentage of women employed in industry, and the length of such employment. In order to know what opportunities industries offer for the employment of women, we must know whether they are in skilled industries in sufficient numbers to warrant extended training; whether employers need them; what industries are best suited for women; and how to increase the efficiency of those who are employed in the semi-skilled industries, so as to increase their wage-earning power, and to improve their social condition.

WHAT INDUSTRIES ARE BEST SUITED TO WOMEN?

Girls should be trained in the textile, clothing and food industries, for the reason that these industries will be very useful to them when they become home-managers, and because they also offer a good opportunity to apply artistic skill. No list can be made of trades which are suitable to girls everywhere. Desirable trades are those which allow workers to stand and move about freely in dry air. Some of the most desirable trades are the so-called seasonal trades, but they offer employment for a part of the year only. This objection can be overcome, if girls would learn two allied seasonal trades in which the slack season of the one corresponds to the busy season of the other. All trades must be avoided in which the sanitary conditions are deleterious to health and morality. Some trades, although harmless to strong girls, may be injurious to weak girls, and should be shunned by them; trades employing foot-power machines should be avoided by girls with a weak spine. Cut glassmaking, cigar stripping, pearl button making and fur and leather work are also injurious to the health. Damp and lint-laden air is bad for those who are affected with tuberculosis.

WOMEN'S WAGES.

What is meant by a living wage and a desirable occupation is of utmost importance in the industrial education of girls. It is difficult to make a definite statement about these points, because many factors must be taken into consideration. The committee of ladies, appointed by the National Society for the Promotion of Industrial Education to study industrial training for women, believes that a living wage for a mature woman of ordinary ability should be from ten to fifteen dollars per week, and that she should certainly receive this after she has been at work for five years; and that a desirable occupation is one that makes a woman an efficient member of society, and a home-maker, but which does not weaken her natural powers or make her a machine-tender. From the point of view of a living wage, it is more important for a girl or a woman to be industrially trained than it is for a boy or a young man; for the male can earn a living wage by unskilled labor, but this is much more difficult for the female to do. However, the proportion of female wage-earners receiving the above-mentioned wages is small. Industrial training increases a girl's opportunities for earning a living wage, and for living a pure life; the untrained girl is required in many instances to engage in those industries which are injurious to health and morals.

DISADVANTAGES OF WOMEN WORKERS.

Irregularity of employment is a marked characteristic of the so-called female trades and industries, has a bad influence upon female wage-earners, and makes the problem of industrial education of girls a most difficult one. But trade schools, employment bureaus, vocational bureaus, and trade unions, can do their part in lessening this evil. Woman's position in the industrial world is unsatisfactory. In some industries, girls learn to do a particular kind of work in a short time,

but it is not a preparation for something which requires more skill; wrapping braid, sorting silk, dipping candy, and sorting lamps, are examples. Women are not so well organized for promoting their interests as men. There are skilled women sewers in our large cities who sew for thirty cents a day. In the metal trades of Pittsburgh, where woman is an important factor, unorganized women earn one-half as much as unorganized men, and one-third as much as organized men in the same shops. If women will not organize for self-protection, the "sweated" industries, the curse of modern conditions, will become stronger.

THE AIMS OF AN IDEAL INDUSTRIAL EDUCATION.

Skilled and industrial intelligence enable a workman to earn more money, to work shorter hours, and to rise to a level in industry where competition is not so keen. His standard of living will be raised, and he can live in a better home, and can have a better chance to own it. Family life will be improved, and the State will be strengthened. The laboring classes will see the advantage of a general education, and will keep their children in school longer. Then the regular high school will perform a greater service, because it will reach a larger number. Increase in the efficiency of a workman develops, not only his well-being and that of his family, but also the wealth of the nation. Anything that causes him to take pride in his work makes him a better citizen and a better member of society. Self-support, a steady job, progressive well-being, and a home, are the fundamental elements of social efficiency. We speak of the dignity of labor, but it does not mean much to a man who is engaged in unskilled labor for a dollar and a half a day, and has to support a family. For him labor is drudgery. Before he can perceive its dignity, he must have an opportunity to develop skill. An educated workman is not only an intelligent producer,

but also an intelligent consumer. He will demand better goods, which, in turn, will benefit the manufacturer, and will develop a home market; and his wants will increase as his views of life are broadened.

LEISURE WOULD BE MADE POSSIBLE BY SUCH A TRAINING.

Industrial education whose aim is the development of men and women, will enable the laboring classes to enjoy leisure. Leisure is as necessary as activity for development, and many of our social and industrial diseases can be cured by an increase in the hours of leisure, and their proper use. Workmen should have as many interests as have employers. Then art and humanistic and scientific subjects will become democratic. Since modern industry depends upon specialization, leisure is indispensable to counteract the monotony of industrial life. Leisure, rightly used, makes life more sacred. The ten and eight-hour working day is the legal recognition of the right of employees to leisure. You cannot expect people who live in city tenements to get the best out of their leisure. There is plenty of room and of transportation facilities, so that congested districts are not necessary. Cities are hives of industry, but they should be made communities of homes. If this nation is to endure permanently, it must be made a nation of homes. If every workman could own a neat little cottage and one-fourth of an acre of land for a home, he could enjoy leisure; and many of our perplexing city and social problems would be solved.

THE ATTITUDE OF THE PUBLIC TOWARDS LABOR WOULD BE MADE HEALTHY.

The training of intelligent workmen is one of the greatest moral, economic, and social problems before the American people. Skilled workmen need culture, and development of skill should go hand in hand with the training of the mind. They need to obtain a knowledge of fundamental processes and materials.

And they need to develop industrial intelligence and adaptability. Such training favors self-respect, independence, and better citizenship, necessary constituents of complete manhood and womanhood.

What is falsely called "Society" thinks that it is more honorable for a young man to earn twelve dollars a week, and to wear fine clothes, than to earn eighteen dollars a week, and to wear overalls, although the man of the higher wage may be more intelligent, and may be doing a greater service to the community. As a result, the professions are overcrowded; the tendency is to produce petty clerks and loafers. Skilled workmen are being imported, and boys are encouraged to enter the professions; many a boy becomes a poor professional man who otherwise would make a first-class mechanic, and, worst of all, many boys become unskilled laborers. Public opinion should be molded so that the social standing of an individual should be based on character, and not on employment. The difference between two boys, sixteen years of age, one driving a delivery wagon or running an elevator, and the other learning a skilled trade, is great. The delivery boy is soon earning his maximum wage, and the skilled workman may never attain his greatest earning power; but his earning power is increasing all the time, and is much greater than that of the other boy. The one becomes dissatisfied, drifts from one occupation to another, is unskilled, and joins the army of the discontented; the other is skilled, sticks to his trade, and if he does become discontented, his discontent is intelligent, and is a different matter from that ignorant discontent which is dangerous to the well-being of society.

SUCH INDUSTRIAL EDUCATION WOULD SECURE INDUSTRIAL SUPREMACY FOR THE NATION.

The position of a nation in the industrial world depends upon four factors: "(a) the manual skill and

dexterity of the workman; (b) the taste and mental resourcefulness of the workman; (c) the improved organization of industry, including the division of labor; and (d) the invention of labor-saving devices." The United States has abundance of natural resources; if these are properly developed by means of skilled labor, it will lead the industrial and commercial world. This position demands that not only its natural resources be preserved and developed, but also the skill and intelligence of its workmen. It has the highest standard of living and wage-earning in the world; if these are to be maintained, it must lead in the world markets. It need not fear those nations employing pauper labor, but rather those whose labor is trained and intelligent. The tariff is a protection against the former, but industrial intelligence, skill, and business ability, are needed to oppose the latter. Industrial capacity and skill are two of the essential characteristics of a successful, industrial nation. Industry and commerce are two of the standards which measure a nation's strength. The United States leads the world in specialization of industry, and, by means of this extreme subdivision of labor and improved machinery, has been able to increase its foreign commerce. Our position in the commercial and industrial world is due to our supply of cheap raw material, our genius for invention, our business organization, and the cheapness of our production, and not to the quality of goods produced. These causes are not permanent; there is a limit to our natural resources; other countries can buy our machinery, and can copy our business methods. The nineteenth century was a period of internal development for the United States, but the twentieth century will be a period of struggle for industrial and commercial supremacy of the world. Since the Spanish-American war the United States has become a prominent factor in world affairs; the center of commercial activity has been transferred from the At-

lantic to the Pacific; and this country occupies a leading position. Probably within twenty-five or fifty years the struggle for the commercial supremacy of this territory, will be at its height. The movement for industrial education will strengthen the nation for this conflict.

INDUSTRIAL EDUCATION AND MORALITY.

Industrial education favors morality and citizenship. No system of industrial education could be a panacea for all social ills; but it is evident that a carefully planned system would help solve some of the problems of the slums, of the sweat shop, of child labor, of juvenile delinquency, of crime, of prostitution, and of intemperance. The changing from one industry to another, the seasons of enforced idleness and the working for low wages, often in unhygienic workrooms, are not conducive to a high plane of living. Industrial education will tend to overcome mental apathy, which is the result of specialization, and will engender a sane and optimistic state of mind. Its great moral value is that dishonesty cannot be disguised; all work must stand on its merits; and that responsibility is developed with knowing what and how to do. Honesty and responsibility are important in the molding of character, and they are culture in the highest sense. Industry develops stability of character, not only in individuals, but also in nations. Where the struggle for existence is keenest, and industry has received its greatest development, strong nations and leaders in the world's thought are produced.

THE MORAL DEFECTS OF THE PRESENT SYSTEM.

The great moral charge to be brought against our schools is that they do not give any practical prepara-

tion to the thousands of boys and girls who enter industry. Their industrial life is narrow and monotonous, and it is no wonder that they do not follow the straight and narrow way. A keen observer of events writes, that "crime and vice are as often the result of inadequate preparation for life's activities, as they are symptoms of abnormalities transmitted in birth." Intemperance is largely the result of the preparation for life. A man will become discouraged, because he does not get along in the world, and will drown his trouble in drink. The teaching of the effects of alcohol upon the human system in the schools is largely ineffective, unless you give people the power to withstand the temptation.

INDUSTRIAL SCHOOLS A BETTER INVESTMENT THAN REFORM SCHOOLS AND PRISONS.

The great increase in juvenile delinquency and juvenile crime is causing a number of our larger cities to consider the proposition of raising the compulsory school age to sixteen, unless children are gainfully employed. If society demands that children must remain in school two years longer, it should provide the means by which they can make the most of themselves. It is much better and cheaper to send boys and girls to public industrial schools, there to learn the elements of a trade, than to send them to reformatories to be protected. More money is spent in the United States on prisons, prosecution and police, than on public education. After a boy or girl has become a delinquent or a criminal, then society attempts to help him by giving him an industrial education. It is a disgrace to any country today to have it said that a boy who is an inmate of a reformatory has a better opportunity to learn a trade, and to receive good wages, than a boy who attends a public school. The by-products of

our schools are mostly boys who change from one job to another, or will not work, and their aim in life seems to be to get a living with the least possible effort.

Superintendents of reformatories believe that, if industrial education were a part of our public school system, juvenile crime would be much lessened. Inmates of reformatories, and of many prisons, receive industrial training so that they can earn their living in the world. One superintendent writes that 90 per cent of the seven hundred inmates of his institution are qualified to earn their living when discharged. The value of industrial instruction is recognized in prisons, reformatories, and schools for the blind, deaf and dumb, and the feeble-minded. The aim of industrial instruction, in all except the last, is to teach a trade, so that inmates can be self-supporting when they go out into the world; in schools for the feeble-minded it is used as a means of general education.

THE CRIMINAL RARELY HAS ANY INDUSTRIAL TRAINING.

The American criminal, both male and female, does not generally come from the trades, workshop or factory. A superintendent of a reformatory, whose records for several years contained the names of its inmates who were boys from ten to twenty-one years of age, was asked if one of these boys was an apprentice, or had any knowledge of a trade when committeed. He replied: "Not one; if they had, they would have never come here." In this institution every boy is taught a trade, and rarely does one become a law-breaker. Not an apprentice was found in an institution housing three thousand boys, from fourteen to twenty-one years of age, and none had "a knowledge of a trade." Over 90 per cent of the inmates of our reformatories are without a trade. About 75 per cent of felons have no trade; and the majority of crimes are against property. Working girls who go wrong, are not inherently

vicious, but become vicious, because they do not know how to work. Low wages drive many girls to a life of shame. Dugdale claims that of the twelve hundred members of the "Jukes" family, only twenty had a trade or a definite vocation; one-half of these had been trained in prison, and none were regularly employed. The "Jukes" have cost the State of New York over one million two hundred and fifty thousand dollars, or more than one thousand dollars per individual.

ENERGY AND SKILL MISDIRECTED IN CRIME MAY BE TRAINED TO INDUSTRY.

Skill is an important preventive of crime; and the more skilled the daily pursuits, the less the likelihood of crime. The more steady the employment, the higher the earnings, and the lower the percentage of criminals. Marriage tends to decrease crime, but in this country the time of marriage is being put off. The criminal is to be pitied, because he has not learned the dignity of honest toil. The street is a good preparatory school for delinquency and crime, but many habitual truants could be saved from a life of crime, if the school would offer them something which would arouse their interest. Repression will never solve the problem of juvenile delinquency due to misdirected expenditure of physical energy; but it can be solved by substitution, by utilizing this energy in developing industrial interests and training for the trades. Therefore, the relation of industrial education to the improvements of society is clear.

THE WIDE INTEREST IN INDUSTRIAL EDUCATION.

Young people and adults feel the need of industrial education as is seen by the number enrolled in correspondence schools, social settlements, Young Men's and Young Women's Christian Associations,

and evening schools. In 1899 one correspondence school alone had eighty thousand students, and since that time its enrollment has increased more than one hundred thousand per annum. Over seventy thousand students in Ohio are taking correspondence courses, and have paid nearly five million dollars in tuition. It is estimated that fifty-five thousand people in Massachusetts are similarly enrolled. One of the largest tool manufacturing establishments in New England maintains an excellent apprenticeship school; but one-half of its employees are pursuing correspondence courses. The enrollment of correspondence schools exceeds considerably the total enrollment of all the colleges and technical schools in this country. Employers encourage their employees to take such courses, although they are, in some ways, expensive and unsatisfactory. One-half of the students enrolled in the educational department of the Young Men's Christian Association are pursuing industrial subjects.

ACTUAL PROGRESS MADE IN INDUSTRIAL EDUCATION.

Beginning with the dawn of the twentieth century, industrial education is making remarkable progress. In 1900 there were no public industrial schools for boys and girls; now there are several scores of such schools, besides a number of technical high schools, agricultural high schools, trade schools and continuation schools. These are of various kinds, and in the experimental stage; they are the expressions of the American people, and show their originality and optimism. It is thought that however good the European industrial and trade schools are, especially those in Germany, it would be unwise to transport them to our shores, because they would not fit into American conditions. But much can be learned by studying them, and by accepting those elements which can be of use. In general, the people are in favor of industrial educa-

tion. Several States have organized divisions of industrial education in their State Departments of Education, and several other States have organized independent commissions on the subject. A national society, State societies, and State committees for the promotion of industrial education, have been formed. National and State officials, and city superintendents of schools emphasize its need. Attention is called to its need by manufacturers' associations, employers' associations, labor organizations, engineering societies, social conferences, associations for civic betterment, charity organizations, educational associations, and political parties. Periodicals and newspapers are publishing many articles in regard to the movement, and many able speakers are discussing its social, economic, moral, and educational aspects. Twenty-two States have passed laws for the establishment of some kind of industrial education; sixteen of these have given special aid for it in elementary and secondary schools. Wherever studies have been made to find out the attitude of parents concerning the establishment of local industrial schools, it is found that a large majority of parents favor their establishment.

INDUSTRIAL EDUCATION IN SPECIAL SCHOOLS FOR THE INDIAN AND THE NEGRO.

The importance of industrial education is recognized in the Indian schools carried on by the United States government, where instruction is practical. Since a large majority of Indian children will follow agricultural pursuits, the aim is to give to the boys such instruction as will make them good farmers, and generally handy in the construction and repair of buildings and farm tools, and to make good housekeepers of the girls. If a pupil shows an aptitude for a particular trade, he is transferred to one of the larger Indian schools, such as Carlisle, Hampton, or Haskell, where better opportunities are offered for trade training.

Industrial education is rendering an important service to the negro, and is a great factor in the settlement of the race question. Its aim is to make the negro independent, a producer as well as a consumer, a home-owner, and an intelligent citizen; to teach him self-reliance, self-respect, and a useful trade or occupation; and to make his services so valuable that the community cannot get along without him. The South is in the midst of an industrial renaissance, in which skilled workmen are needed, and it is the negro's opportunity to demonstrate what he can do to elevate himself and his race.

AGRICULTURAL EDUCATION.

A few words must be said about agricultural education, since increasing attention is given to it. The national government and many State governments aid in the establishment of agricultural high schools, and the States also support instruction in agriculture in elementary schools. Agriculture is emphasized in Indian and negro schools, in reformatories, in schools for the feeble-minded, and the like. As a problem it is simple, compared with industrial education, as a means of preparation for entrance into skilled industries; the former is a country problem, while the latter is a city problem. The United States, although behind many European nations in regard to training for the trades, leads the world in agricultural education; and the cry, "back to the country," and the attention given to the study of country life, furnish a great impetus to this movement. The future of agricultural education is practically assured, and undoubtedly will yield large returns for time, effort, and money spent.

THE INTEREST TAKEN IN THE SUBJECT BY ORGANIZED LABOR.

Organized labor favors public industrial schools in which the principles of trades, English, mathe-

CITY FARMING BY SCHOOL CHILDREN.—Showing a group of girls from one of the New York public schools about to begin work on their plats. The instructor is telling what is to be done.

matics, physics, chemistry, elementary mechanics, and drawing are taught to pupils from fourteen to sixteen years of age by qualified teachers. It also favors the appointment of a local advisory board, consisting of representatives of the industries, employers, and organized labor, to keep industrial schools in touch with the trades. It declares that the same attention should be given to the education of those who are to enter industry, as to those who are to follow a professional career, and that too many grammar and high school graduates are industrial misfits. It stands for thoroughness in training, and for a long apprenticeship period. It is opposed to private and philanthropic trade schools, to schools supported by manufacturers, to the coöperative system, in which the number of apprentices is controlled by the manufacturers, and to trade schools which advertise that they can turn out a skilled journeyman in a few months. It believes that the graduates of such schools degrade the dignity of, and are opposed to, skilled labor, and are used as strike-breakers. Trade unions should not prohibit an individual from learning a trade; but, on the other hand, labor must not be disorganized as the result of industrial education. It is thought that if employers and manufacturers would maintain an adequate apprenticeship system, much of the opposition of organized labor to unlimited apprenticeship, would disappear.

Industrial education, including commercial education, should give instruction to those boys and girls who enter business and industry at an early age, and who cannot take a high-school course. This class can be provided for in continuation schools, factory public schools, industrial schools, vocational schools, trade schools, evening schools, Young Men's and Young Women's Associations, schools and classes organized by institutional churches, firms, corporations, social settlements, and the like, half-time classes in public

and private schools, and correspondence schools. Those who can attend the regular high school, but do not care to, because it does not appeal to them, and who prefer a commercial or an industrial career, can be provided for by public technical, commercial and manual training high schools, business colleges, Young Men's and Young Women's Christian Associations, trade schools and correspondence schools. Men and women, who are engaged in industry, and who need industrial training, can be provided for by the above-mentioned agencies.

CHAPTER XVIII.

Morality in City and Country.

THE moral life of any community, whether in city or country, is the final criterion of what it is contributing to civilization. Business prosperity, political institutions, educational systems, ecclesiastical organizations, and everything else whatsoever, have their ultimate test in the influence they exert upon the moral character of men and women. Any comparison, therefore, between city and country regarding their respective advantages or disadvantages for the moral life, should be interesting and profitable.

THE GREAT MOVEMENT OF POPULATION FROM THE COUNTRY TO THE CITY.

This is especially true at the present time, when the population of the country appears to be massing itself more and more in the cities. According to the United States census for 1910, the total population of the country had increased during the preceding ten years from 75,894,575 to 91,972,266, an increase of 21 per cent. In the same interval, the cities of 25,000 population or more had increased their total population from 21,078,189 to 28,508,007, or 35 per cent. In 1900, out of a population of about 76,000,000, a little over 21,000,000, or 28 per cent of the total, lived in cities of 25,000 and upward. But in 1910 out of a population of about 92,000,000, some 28,500,000, or 31 per cent, lived in these cities.

As the United States is so rapidly becoming a coun-

try of large urban communities, any such changes in the distribution of population must have great significance, if there is any difference between the morality of the city and that of the country.

INDUSTRIAL REASONS FOR THIS CHANGE.

Up to the last four or five decades, the population of the United States was essentially rural in character. City communities have grown up largely under the influence of manufactures and commerce, and these enterprises of civilization have had their chief development in the United States since the Civil War. Before the Civil War, and, to a less extent, for a time thereafter, agriculture was the principal interest of the country. The natural agricultural instincts and habits of the Anglo-Saxon stock that originally settled our country, asserting themselves under conditions that made the individual ownership of land easy and profitable, laid the foundations of a vast agricultural development and of a type of rural life hitherto unknown in history. From this rural life, prosperous, independent and intelligent, there have been generated much of the vitality, energy, and resourcefulness that have created American civilization. Since the Civil War, however, manufactures and commerce have developed by leaps and bounds. Great towns and cities devoted to manufactures, railroad enterprises, and trade of all kinds, have sprung up, from the Atlantic to the Pacific; and vast numbers of young men and women from the farms have been attracted to them by the larger wages and the better opportunities for emolument and pleasure, which were afforded by such centers of population. The result is that we are now in the full tide of a redistribution of the population, from an environment essentially rural and agricultural to an environment more and more urban and industrial in character and ideals.

A GENERAL OUTLINE OF THE DISCUSSION.

The study of the moral life of the city, as contrasted with that of the country, becomes, therefore, a study of environment and of the resulting variations of human stock, under the respective conditions found in the city and the country. This will be attempted under three heads: (1) Physical environment, including sanitary surroundings, food, and physical activity; (2) Social environment, including the home, the school, the church, and social amusements; and (3) the resulting human stock, including the physiological and psychological characteristics that result from the influence of these different forms of environment. The problem is a complex and difficult one, and cannot be approached in any spirit of finality. It lends itself to a study of the larger principles involved, rather than of the detailed and surface phenomena of the problem. The latter might seem more practical, but they would lead to conclusions less just and more apt to be misleading in any attempt to deal with the problem, either individually or socially.

I. PHYSICAL ENVIRONMENT.

1. *Sanitary Surroundings.*—Health and vigor of body and mind are fundamental to the moral life. Any condition of environment that tends to produce disease, must, by so doing, weaken the body, lower the tone of nervous energy, make the feelings unstable, stunt the intellect, and thus predispose to an impairment of the entire life, which sooner or later affects the moral conduct and character. In affording an environment favorable for such health and vigor of body and mind, there can be no doubt that, for the most part, the advantage lies with the country. Air, water, and sewage are the most important elements in the sanitary environment. Of these, water and sewage are usually better provided for in the city than they are in the country. The water and sewage sys-

tems of the average progressive city leave little to be desired. But in some cities the water supply and the disposition of sewage are badly neglected, and in the past have given rise to terrible epidemics. On the other hand, there is no inherent reason why the country should have poor water and poor sewage facilities, any more than the city, except that country communities seldom can afford public sewage or water systems. As a matter of fact, rural communities, and isolated farmers, in some parts of the United States, are improving their facilities in this respect almost, or quite, as much as are the cities. And, besides, the fact that population is so much less crowded in rural than in urban districts lessens the danger of defective sewage and poor water supply, and makes possible the use of much simpler and more primitive methods of water supply and sewage-disposal, especially as the family and not the community is the unit of control.

When we consider the third element of the sanitary environment, namely, air, the case becomes clearer. Here the advantage is overwhelmingly with the country. Air is so fundamental to life, moreover, and its influence is so constant in affecting human health and efficiency, that it furnishes the most important criterion in judging the healthfulness or unhealthfulness of a community. To begin with, then, country air contains one-fourth less carbonic acid than does city air. In twenty-four hours, the resident of a city breathes into his lungs one quart more of carbonic acid than does the resident of a country district. One-tenth of this amount would kill him, if he breathed it all at one time. Again, country air is practically free from smoke, but city air is often hazy with particles of soot. It has been estimated that in one day there filter down through the air of a manufacturing town like Leeds, England, twenty tons of soot, a generous percentage of which finds its way into the lungs of men, women, and children. The situ-

A TENEMENT HOUSE DISTRICT.—In such surroundings as these the majority of children in our large cities have to live and play.

ation is probably much the same in any factory or railroad section of American cities. In the country, there are from 8,000 to 100,000 dust particles in every cubic foot of air, but in the city there are between 1,000,000 and 50,000,000. On the average, for various seasons of the year, there are 200 disease germs in each cubic foot of air in the country, whereas in the city there are 1,000 in each cubic foot. Thus, when one is in the city, he takes into his lungs, every time he breathes, one-third more carbonic acid than he would in the country, more than one hundred times as much smoke and dust, and five times as many disease germs. The effect of this polluted air, and the corresponding oxygen-starvation, upon the life of urban communities must steadily tend towards a deterioration of individuals and of racial stocks.

2. *Food.*—Food, from its fundamental relations to vitality and normal development, has an important bearing upon the problem of morality. It is sometimes assumed by writers on dietetics that urban populations are better nourished than rural populations. With the more intelligent and prosperous of the city dwellers, it may be granted, that there is a higher general level, both in the quantity and quality of food, than is maintained by the average country population. But, if the masses of both city and country people be considered, this is certainly not the case. In the first place, there is a much larger proportion of poverty in the city than there is in the country, and poverty always means poor food. Even the same degree of poverty, if found in the country, is not so hard pressed for sustenance, because there are so much better opportunities for producing vegetables, fruits, eggs, milk, etc. It is well known how a family, sunken in the poverty of some city slum, and half-starved, will, if transferred to the country, or even to the outskirts of the city, often be regenerated through a few chickens, a goat or a cow, and a little garden.

It were strange, indeed, if the country did not afford at least food enough to sustain life normally, for anyone able and willing to work. In the main, soil, rain and sunshine are everywhere propitious in the United States, and they have only to be utilized to yield the food necessary for men's support. No resident in an average country district has any excuse for suffering from extreme privation, so far as food is concerned. At the very worst, there can be no such risks in rural life of every degree of starvation as are incurred by large numbers of men, women, and children who live in the large cities. Thousands of people, especially little children, living in the city slums, are not properly nourished. Scientific investigations conducted among school children of the cities, show that a large proportion of them are poorly nourished and are afflicted with diseases, due largely to malnutrition, such as anæmia, enlarged tonsils, and adenoids. These investigations indicate also that, out of this soil of starvation, and its resulting physical defects and disease, no little immorality and crime directly spring. In country districts malnutrition and to a greater degree, starvation are comparatively infrequent.

In recent years, the increased cost of food, and the extensive adulteration of many food-products, have very much aggravated the situation for the poor. Both these evils affect urban communities more than they do rural communities. In the country, vegetables, fruits, and meats are not adulterated; and, besides, they are usually fresh and wholesome at the time they are eaten. The farmer or small gardener has no excuse for using adulterated canned vegetables or fruits of any kind; but the poor consumer in the city can hardly escape using them. The cost of food in the city compels the poor there to eat vegetables, fruits, and meats that are stale, or are of poor quality, simply because they are cheaper. The effects of stale

food, and of adulterated food, in most of its forms, are undoubtedly in the direction of the deterioration of individuals and of stocks of people. Such foods induce disease; they poison and devitalize body and mind, thus undermining the foundations of health, sanity, and morality.

3. *Physical Activity.*—Healthful physical activity is related to morality both because it affords an outlet for energies that might otherwise be expended harmfully, and because it subserves the ends of a better organic and psychical development and training. In the diversity of physical activity, and in the regularity and purposeful character of such activity, the country affords much the greater opportunities. The labor of adults in the country is less specialized than that performed by adults in city life. It provides a better all-round development and more complete self-expression. It is less mechanical, occupying the mind as well as the body, and is usually done under conditions less debilitating and harmful in every way. Vital statistics show that the mortality of farmers, between the ages of fifteen and sixty-five, is only about one-half that of the general population. Children brought up on the farm are trained daily in all kinds of useful occupations. These occupations are systematic and bring into play the utmost variety of physical and mental resources. Every farmer's boy learns the rudiments of a half-dozen, or more, trades, and every farmer's girl acquires skill not only in housework, but, it may be, in poultry-raising, bee-keeping, gardening, and the like. These diverse and productive occupations of farm life afford the finest possible training in moral character as well.

PLAY IN COUNTRY AND IN CITY.

It is frequently said, but usually by those unacquainted with country life, that country children do not know how to play. They may not, indeed, play

as much as do city children, for they are more regularly occupied with work. But this work may often be of such a character that it takes the place of play, as, for instance, driving stock to pasture or herding it, breaking young horses to drive or ride, or even some of the lighter tasks connected with the planting and harvesting of crops. Moreover, such plays as farmers' children engage in may not be like those of city children, for play is a matter of environment. But country children have a rich play-life, much more varied and free than that of city children. Instead of being confined to baseball, football, and a few other games suitable for city playgrounds, the country boy plays with pet animals, breaks young horses and cattle to do his bidding, rides and drives, hunts and fishes, climbs trees, swims, runs, jumps and wrestles, constructs all sorts of playthings, and, in short, because of his environment, enjoys a more varied program of sports.

There is no such variety and freedom of play-life in the city. With the best facilities of the modern play-ground movement, and with the finest gymnasiums, the great mass of city children are repressed by the environment of city life. There is not room to play; and there is not the call from nature to abandon one's self to her moods of sunshine and storm, and to her open fields and woodlands. Cities have been built for adults,—for their business, their social intercourse, and their pleasure. They have not been built for children; and herein is an explanation of much of the vice and crime of children and youth in urban communities. There is too often no adequate outlet for the energies of children and youth, and so they get into mischief. There is too often inadequate opportunity for robust physical self-expression, either in play or manual work, and so children become soft and flabby in character, as well as in muscle, and succumb to vice.

STREET CHILDREN DANCING.—A frequent scene in the streets of our larger cities; the music is generally supplied by a barrel organ. Photograph copyright by Underwood.

II. SOCIAL ENVIRONMENT.

1. *The Home.*—The home comes first in any consideration of the social forces that condition the moral life of a community. No other institution exerts so early, so constant, and so powerful an influence in the formation of the moral character of children and youth. Although a good home may be found in city or in country, and although such a home is potent for morality wherever it is, it is easier for the country home to be a true nursery of moral habits and ideals. In the first place, the detached character of the country home gives to the family a certain unity, individuality, and independence that make for coöperation, mutual sympathy, and good family discipline. Children see more of their parents, and parents see more of their children. Children work with their parents, and, in every way, share the life of their parents. Thus they learn by example, as well as by precept, all the arts and crafts of country life, and the manners, customs and traditions that have come down from other generations; and thus they come to participate in the very inmost life of their parents. In other words, social inheritance is here most effective in handing on to a new generation the best qualities of mind and life that the old generation has to transmit.

All such individuality, privacy, and close association in family life are not so easily maintained in the city. Even the separate house on a small city lot has windows looking into the windows of other houses, and dooryards overlapping neighboring dooryards, and the children of such a house must intermingle with those of a half-dozen other families; so that such a house cannot provide a home in the same sense as almost any house in the country. Much less can the term "home" be applied to a flat or an apartment. These may be places to stop in over night, temporary havens of refuge from the crowds of city streets, hu-

man rookeries into which men, women, and children flutter for a moment to rest and take their bearings for another flight. Homes they are not, and in them there cannot be developed that unity of family life, that close companionship and sympathy, and that government and training through example, which mean so much for the moral character of children and young people.

Again, the smaller percentage of city people owning their own houses, and the cheap and crowded quarters in which so many of them dwell, make the home life of the city unfavorable for the moral character of children. According to the last census, in the North Atlantic division of the country, which contains the great cities of the Atlantic seaboard, only 38 per cent. of the population owned their own homes, and 62 per cent. hired the houses, flats or apartments in which they lived. In the North Central and Western divisions of the country, on the other hand, which contain the great typical rural communities of the United States, 56 per cent. and 53 per cent., respectively, owned their own homes, and only 44 per cent. and 47 per cent., respectively, hired their homes. The tenement house, which is distinctively an urban institution, suggests still more clearly the difference between the homes of the city and those of the country. According to the eleventh census, the slum sections of Chicago had an average of 15.51 persons to a dwelling; while the same sections of New York City had 36.79 persons to a dwelling. The *Year Book of Social Progress* for 1906, comments upon this situation as follows: "Overcrowding like this results in keeping children up and out of doors until midnight in warm weather because the rooms are almost unendurable; makes cleanliness of house and street difficult; fills the air with unwholesome emanations and foul odors of every kind; produces a condition of nervous tension; interferes with the separateness and

sacredness of home life; leads to promiscuous mixing of all ages and sexes in a single room; breaks down the barriers of modesty; and conduces to the corruption of the young, and occasionally to revolting crimes.''

2. *The School.*—Next to the home, the public school is the most important social factor in the moral life of modern communities. Here, everything considered, the city provides a better environment for the moral life of children and youth than does the country. City schools have a broader and richer curriculum, as a rule; they are better graded; and the teachers are better trained for their work. The result is, on the whole, a more thorough education, with all the incidental advantages for the moral life. The country school, indeed, has its advantages, in the greater stress which, because of fewer pupils may be laid upon individual instruction, in the chance for initiative and originality in the teachers, and in the incomparably better physical and moral environment in which it is situated. But there can be little question that urban communities are in advance of rural communities in the matter of education, and herein is to be found one of the most important correctives of the immoral tendencies that city life so often fosters.

3. *The Church.*—As an institution of general moral influence, the church is an extremely important factor in maintaining moral standards and keeping the public conscience sensitive to wrong-doing. Here, as in the case of the school, the city provides the better environment for its children and youth. This may not always have been the case. The country church once dominated more or less completely the life of the communities in which it was situated. In some rural sections this is still the case. But, for the most part, in current American life, organized religion is more efficiently represented in the city than it is in the country. There are better buildings and equipments, a bet-

ter body of religious culture-material, more especially in Sunday-school work, a better trained ministry, and more modern methods of religious work. In the city church, therefore, we have another agency with which to combat immoral tendencies, such as is not usually provided in the country.

4. *Amusements.*—This element of the social environment has already been referred to in connection with the play-life of children and youth. It remains to speak of the more strictly social forms of amusements, such as the dance and the theater. In general, social amusements in the country do not bulk so large in the consciousness of young people. They are less elaborate and less stimulating. They therefore yield their advantages with less risk of excess and perversion. The dance is more frequently under the auspices of the home, and provides less opportunity for promiscuous and unrestrained association. There is less license in dress and manners in the dance of rural communities, and there is not so frequently the accompaniment of intoxicating drinks. The theater, with all its fascinating distractions, and suggestions to moral hazards, is hardly a factor in country life at all. So that, on the side of social amusements, the country affords the better moral environment, and more especially as affecting sexual morality.

III. THE RESULTING HUMAN STOCK.

All that has thus far been said about the factors of physical and social environment entering into the moral life of city and country, respectively, may now be particularized and illustrated by statistical evidence.

1. *Physiological Degeneration.*—Vital statistics confirm what has already been said about the unfavorable influence of city life upon physiological conditions. In eight typical occupations of English laboring men living in the cities, the deaths from tuber-

culosis and other pulmonary diseases are from three to four and one-half times as numerous as in the farming communities. In the United States, during the year 1900, the death-rate from all diseases was 1,861 per 100,000 in the cities, and 1,539 in the country,—a difference of one-fifth in favor of the country. From tuberculosis alone, 204 died in the cities, and 134 in the country, out of a total of 1,000 deaths; from pneumonia, 233 in the cities and 136 in the country; and from general diseases, 335 in the cities and 236 in the country. That people live longer in rural communities, is incidentally shown by the fact that in cities 10.1 per cent. of the total deaths are due to old age, while in the country 11.4 per cent are due to that cause.

Next to health and duration of life, as an index of human vitality, is the ability of society to reproduce itself. Here, too, rural communities show their greater fitness to survive in the struggle for existence. These communities have not only less disease and a lower general death-rate, but a higher birth-rate, and a lower infant mortality. Thus the North Atlantic States, which are the greatest centers of urban population, have a much lower birth-rate and higher infant mortality than the North Central States, which contain the largest rural communities of the United States. All the New England States and New York have less than 400 children under five years old to every 1,000 potential mothers; but Michigan, Indiana, Illinois, Iowa, Missouri, and Kansas have between 400 and 500; and North and South Dakota, between 600 and 700.

2. *Psychological Degeneration.*—Statistics regarding mental and moral conditions are equally significant. In the North Atlantic States, the region of large urban communities, there were in 1903, 257 insane people to every 100,000 of the population; but in the North Central States, the region of large rural com-

munities, there were 186 insane people to every 100,000,—a difference of nearly two-fifths in favor of the rural population. It is frequently asserted that country women become insane more often than city women, on acount of the heavy work and isolation of country life. Statistics do not warrant this assertion. The twelve States having the largest rural population show a total percentage of .00181 insane among the entire female population, while the twelve States having the largest urban population show a total percentage of .00348 insane women. Thus there seem to be nearly twice as many insane women in the city communities as there are in the country communities.

Again, in the North Atlantic division of the United States, there is one criminal to every 768 of the population, as against one to every 1,254 of the population in the North Central States. Since the former is essentially an urban region, and the latter a rural, it would seem that the city is more productive of criminality, a conclusion to which many concurrent lines of reasoning lead us. In the United States, the ratio of deaths from alcoholism, which is one of the most significant symptoms of social decay, is as three to eight in favor of the country communities. It is estimated that there are some 600,000 prostitutes in the United States, and probably at least 5,000,000 men who support them. Of these men, 3,000,000 are infected with venereal disease. In New York City, which illustrates the extremes of urban life in this, as in most other respects, it is estimated that eight men out of every ten have been infected with gonorrhea or syphilis. Ninety per cent. of these men marry without being cured, and thus spread these destructive diseases throughout society. The result is the infection of thousands of married women. Competent authorities say that 80 per cent. of all inflammatory diseases peculiar to women are due to gonococcus infection, and that 70 per cent. of all gynecological opera-

tions are made necessary by this same infection. Forty-five per cent of all sterile marriages are believed by Neisser, a leading authority, to be due to venereal diseases. Now this social evil, which is the very worst form of immorality known to men, and which is generally conceded to be the most potent factor in human degeneration, is essentially a phenomenon of city life. The country is not favorable to the origin and spread of prostitution, or of the diseases resulting from it.

SUMMARY.

We have found that, with the exception of the public school and the church, the environment of country life is more favorable for the development of moral character than is that of the city. In the country, the air and most other conditions of sanitary environment are more wholesome, the food is better, physical activity is more varied and healthful, the home training is sturdier, and the amusements stimulate and suggest immoral conduct to a less degree. These are the earliest, the most constant, and, therefore, the most fundamental influences in shaping, a normal life. The influence of the school and church comes later, and is never so constant or so intimate. It is not strange, therefore, that education and religion have thus far been powerless to offset the evils of bad city environment. As these agencies are perfected, they may indeed become more effective means of urban regeneration; but until the city can create better physical conditions, better home surroundings, and better types of amusement, there can be little hope that it will breed or nurture a permanently healthy stock of men. So long as bad air, stale and adulterated food, crowded and ill-regulated homes, questionable pleasure resorts, saloons, gambling houses and brothels are such conspicuous elements of city life, it is hard to see how the great primary forces of civilization can be effectually directed. This can be much more easily done in the

country, and it would seem the part of wisdom for organized society to turn its attention more and more to rural life. It is at least doubtful if a thoroughly healthy and efficient human stock can ever be produced in the city. It is not doubtful that this can be done in the country, where nature does so much to supply the fundamental conditions of health and sanity of body and mind.

PART IV.

Beginnings of Social Morality.

CHAPTER XIX.

The Plastic Child and the Social Mold.

SELF-PRESERVATION has been called the first law of nature. The primary, the strongest, and the longest continuing instincts are those serving to preserve our integrity, our wholeness or holiness. This wholeness, for our bodies, means health and growth; for our minds, means sanity and development; for our social life, means morality and personality; and for our souls, righteousness and immortality. We have instinctive longings for all these good things, but with human beings the achievement of these things cannot be left entirely to the instincts. The reason is that human instincts are plastic, less fixed, and less certain in their reactions than the instincts of lower animals. Individual human instincts are merely the roots of conduct. Society must graft right habits upon these instinctive roots.

THE CHILD'S DEPENDENCE.

Hunger can be trusted to cause the struggle for food, but in helpless infancy, with the increasing number of possible foods, a child must be fed, and must be trained into correct habits of eating if its health and growth are to continue. So with all the other in-

stinctive processes for physical well-being, or being well. These facts make the science of hygiene a possibility and a necessity.

Curiosity is a kind of instinctive hunger of the mind. It can be trusted to drive the child to seek information and knowledge, but in the complexity of things and persons, curiosity cannot be trusted to select and pursue the best information and knowledge. If sanity and right-mindedness are to be developed, the child must have its intellectual food selected and prepared for it. The plastic instinct for curiosity makes intellectual instruction possible and necessary.

A child is a developing personality, because it has the instinct for fellowship, for comrades. We can trust this instinct to make the child seek comrades, friends, playmates, and later, mates. Modern social life has become so complex that the social and moral instincts cannot be trusted to make right selections and continue right social relations. A child's social well-being or morality is to be developed. It can only be done, if the social institutions select, prepare and enforce customs, standards, values. This makes education a possibility and a necessity.

A child has an instinctive longing for harmony in all things; or, we may call this the instinct for immortality or eternal life. But the achievement of immortality cannot be left to the instinctive longings for harmony and affection. If a child is to develop harmony in his system of values, or with the eternal values, he must develop all the virtues. This requires a living fellowship with all good people. All this makes spiritual communion and worship a possibility and an eternal necessity.

SOCIETY'S OPPORTUNITY IN THIS DEPENDENCE.

In proportion to human possibilities an infant is the most helpless of animals. This helplessness is society's opportunity. The complexity of organization

and development makes the period of helplessness long continued. Because of these facts, blood heredity is less certain to bring forth a progressive progeny. Congenital heredity in the case of a child furnishes, as it were, the raw, plastic material upon which society may impress many acquired characteristics. In addition to the natural needs supplied through heredity and instincts, a child develops many "acquired needs."

SOCIAL PROBLEMS—PHYSICAL, MENTAL, SOCIAL, AND RELIGIOUS.

These, then are some of the problems in developing the life of a growing child. For our physical well-being, society must help in promoting health, in preventing debility, and in curing disease. For the mental life we must promote sanity, prevent inefficiency and cure superstition and error. For social life, we must promote morality, prevent selfishness, and cure vice and crime. For the religious life we must promote righteousness, prevent unrighteousness, and cure sin.

SUCCESS IN SOLVING THESE PROBLEMS.

There are abundant evidences of increasing success along all these lines. The average length of life in the sixteenth century was between eighteen and twenty years. At the close of the eighteenth century it was a little over thirty, and at the close of the nineteenth century it was between thirty-eight and forty years. It is becoming increasingly easier to live our physical lives, due in part to increasing intelligence applied to producing, preserving, and preparing our foods; to improving water supplies and sewerage; to improvements in heating, lighting, and ventilating our homes and places of work. Pasteur once said that man could rid himself of all the germ diseases, and we are rapidly doing so. It was once thought that each child must run the gauntlet of so-called children's diseases, mumps, measles, whooping cough, and so on.

It is realized now that it is all but criminal to allow children to suffer these diseases.

In addition to effectively promoting health and strength and preventing diseases, scientific knowledge and practice on the part of intelligent physicians is becoming increasingly successful in dealing with disease and physical ailments. Here in America, the application of scientific principles to the production and preservation of food is raising the problem of an increasing surplus as over against a deficit. The problems of life with a people enjoying a surplus are quite different, not only from the physical, but also from the intellectual and moral point of view.

Increasing school facilities and improvement in methods of teaching, with the increasing number of children attending school and the increasing number of days spent in school, are greatly increasing common intelligence. The evidences for increasing health and intelligence are conclusive; and the demands for better hygenic conditions and better schools are being heroically met. But many doubt whether our social relations are improving as rapidly. Indeed, there are figures that seem to show that juvenile vice and crime is on the increase. There are vital relations between health, intelligence, and morality, but neither one can be substituted for either of the others; neither one absolutely insures either. Good health makes right action and right social relations easier and surer, just as intelligence does, but morality is not incidental to these, and, in the complex social situations of today, children need moral training just as surely as they need lessons in hygiene and history.

METHODS OF PRODUCING GOOD MORAL CHARACTER.

Good moral character can be produced only by adapting instruction and guidance in conduct to the capacity and needs of the growing child. To this end, parents and teachers must know more about child

nature and about the growth and the nature of the moral life.

LACK OF FORMULAS FOR THE ART OF LIVING.

The good baker produces good bread easily and quickly and with certainty by following a trusted formula. The astronomer predicts with certainty an eclipse of the moon to happen thousands of years hence. He knows that his prediction is correct, because he follows trusted formulas. By formulating ways of thinking and acting, the sciences and arts have advanced by leaps and bounds. The most important science is the science of life. The finest art is the fine art of living. This greatest science and this finest art cannot now be reduced to fixed formulas like those guiding the baking of bread or the prediction of an eclipse of the moon. Human life is a complex, self-determined process, and cannot be made to conform to a static formula; and yet many of our ways of behaving must be reduced to rule, to fixed habits, if we are to live happy, efficient, and overcoming lives.

All life develops in conformity to law. A general formula is useful in directing and examining life, and as Socrates says, "The unexamined human life is not worth the living."

A FORMULA: LIFE AS RESPONSE TO NATURE'S ORDER.

Dr. Brooks, of Johns Hopkins University, used a formula that is helpful not only in the science of biology, but also in the art of living. It is, "Life is response to the order of nature." This formula is useful for studying and directing life. The most immediate "order of nature" surrounding the fish is the water in which it lives. Its fins and tail and gills are fit organs to respond to water, and, by this response, it lives a fish's life. The frog in the pollywog stage responds by tail and gills to water and lives a life much like that of the fish; but a frog develops feet, for re-

sponding to a more solid medium, and lungs, for responding to oxygen of the air, and by new responses, it lives a different life. The first stages of a duck's life are similar to those of a fish or to those of a frog. Later the duck develops feathers and a greater lung capacity, and lives a freer life.

Our physical life is determined by the way our physical organs, as lungs and stomach, respond to the physical environment, air and food. We have advantages over lower animals. We have power to examine our physical life. We do not need to take the "order of nature" as we find it. By "taking thought" we can increase our lung capacity, through physical training and breathing exercises. By "taking thought," and cooking, we can change the order of nature so that the responses of our stomach are made easier and quicker, leaving us time and energy for doing other things.

Similarly, we live our mental life by responding to the things of the mind. Here we have more power to change the responses than in the physical world. We respond to certain persons, books, and subjects. If, by reflection, we wish to change our mental life, we respond to different books, different subjects, and different persons. In this realm, there is a wide range for choice.

THIS FORMULA A BASIS FOR CLASSIFYING MORAL INFLUENCES.

The moral life is the response I as a person make to the social order. This is a working scheme for studying and directing social life. Now the social world is ordered and organized in five fundamental ways: (1) The family; (2) social organizations, including trade; (3) the Church; (4) the State; and (5) the School.

Each of these five historic institutions has distinct purposes and principles of organization, but they are

as intimately related as the physical, mental, and moral aspects of our lives. The moral life is the most complicated and most perplexing problem that any person has to face. Fortunately, each of these five institutions, to which a person "responds" and to which he is "responsible," is interested in helping to solve this supreme problem. What influences and teachings do each of these institutions use to help in the development of a moral person?

1. INFLUENCE OF THE HOME.

Home is the name for the most intimate and most complex relations between human beings. It is there that all the instincts get their initial awakenings and first directions. Home is more than the house and the furnishings; more than the people who eat and sleep under the same roof. All things and persons are so related in the home as to produce a social atmosphere.

A family develops its own characteristics, and, by these, it influences the character of the growing child. The same persons that transmit to the child his hereditary characteristics, also furnish the home not only with furniture, but with their presence, disposition, and behavior, so that here the child and his environments are most intimately related.

From the standpoint of moral growth, a child's disposition is of first importance. To be good, a child must be happy; to be happy, it must be healthy. A healthy child must have good habits of eating, sleeping, bathing, exercising. Many of these habits of health are established most easily in the first months of life. An intelligent, good-natured nurse begins a child's normal moral development by establishing regular and right habits of eating and sleeping. An ignorant, ill-natured nurse may interpret every cry of a baby as a call for food. The nurse gives the baby food, and, as the sucking reflex responds to anything put into the baby's mouth, the child stops crying, so that

the judgment of the nurse seems to be confirmed. Thus, there quickly grow up bad habits of eating, and the bad digestion that results, interferes with the habits of sleep. Given a nurse with a mother instinct, enlivened by sympathetic instinct and enlightened by scientific knowledge, and the first habits of regularity and the very foundation of a baby's health and happiness may be established in the first months of a child's life. The disposition and sense of the nurse is just as important as the skill and training of a teacher in after years.

There is abundant evidence to show that a child responds differently to different persons by the end of the second month. It we had more accurate ways of observing babies' conduct, no doubt we would find, that from the first, a child responds characteristically to each person. A fussy, jerky nurse gets quite different responses from those given to a graceful, quiet person.

For the sake of the child's disposition, next to right habits of eating and sleeping and bathing, comes the child's employment of waking hours. Here again, the nurse and the mother must give the first lessons. The child that is continually entertained and amused soon becomes impatient and restless when alone. One of the hard lessons for young parents and younger members of the family to learn is to let a baby alone when he is happy. A wise selection and use of toys is a great help in teaching a child self-employment and self-amusement.

The moral life grows by the responses a child makes to the social order. It must learn its rightful place in the family, and its relation and duty to all other persons. The primary moral lessons relate to rights of property, obedience, respect, affection, kindness.

By a wise selection of the objects that the child is allowed to grasp and to hold, and by substituting ob-

jects he may own for those he cannot, when he holds or wants to hold them, the young child may early be taught the great distinction between *mine* and *thine*. Next to the habit of obedience this is the greatest social lesson the young child has to learn, and if is not learned during the earliest manifestations of the instinct of ownership, there are bound to be serious conflicts between child and child, and between child and parent. The sense of mine and thine is one of the instinctive sources of self-respect and of the respect of others. The early lessons of self-control, obedience, and respect come through teaching the meaning of ownership. A child may early learn not to touch scissors, pen, pin, or knife, through commands, or even pain or the slapping of his hands. When a young child does not yield to command or suggestion, it is necessary to use pain and fear of pain. These are final resorts in the particular case, but they are never final in establishing the habit, because the child soon recognizes the source of the pain and accomplishes the desired act secretly.

The child learns his rightful relation to things, to parents and to others, through obedience. Authority is a kind of vicarious intelligence and will, to be used by the child until he is wise enough and strong enough to follow the dictates of his own conscience and ideals. Authority and obedience are social relations based on inequalities. It is because the parent or officer is stronger, wiser and better, that he has the right of authority and that it is the child's duty to obey him. The child must be conscious of the inequality, and must willingly yield to the direction of the wiser, stronger will, if he is to secure moral growth and to develop right social relations. The child is young and inexperienced, therefore the principle of authority is permanent and universal. All around him are others, stronger, wiser, and better; yet the child feels some strength, knows that he knows some things, and has

some standards of conduct. Therefore, there must be reasons for yielding to the suggestion and directions of another person. Children instinctively follow the example and suggestion of their elders, and thus become conscious of their own powers and desires. But this is not obedience in the moral sense. It is only when the conflict of desires and wills arises, that the formal moral situation has occurred. When a child has arrived at this stage of development, formal moral teaching must be begun. Children must learn to think and to know the consequences of obedience and disobedience. Moral training, in this stage, consists of leading the child to obey from moral motives, that is, from social motives. This requires a high order of intelligence. If parents are wise in the exercise of authority and careful in the method of suggestion, self-respect and social respect are well established, and the habit of obedience may be learned easily. The identification of an impulse with an end constitutes the motive for action. The lowest form of motive is the fear of pain, or the hope of reward, referred to the one in authority, as its source. Fear of punishment is merely negative. Its dangers lie in suppressing free self-expression, and often it leads to lying and stealing. Hope of reward makes it possible to weight a less desirable act with some coveted good, not necessarily associated with the act. The danger here lies in confused thinking, by the child, and in his forming the habit of being bribed. Candy, cookies and concessions, as well as money, can be used as bribes. In general, mere authority—saying "You were told not to do it" or "You were told to do it"—is safer than obedience secured through artificial incentives, that is, through things in no way produced by the act.

In the next stage of development, the child obeys, because he respects the one in authority. When a parent or teacher has developed in the mind of the

child a feeling of esteem based on the comprehension of worth, then obedience follows, because the one obeying has faith in the goodwill of the one in authority. He believes that the action would not be suggested or required, if it did not lead to worthy results.

2. INFLUENCE OF SOCIAL ORGANIZATIONS AND INDUSTRIES.

This is the age of clubs, societies, associations and corporations. Children, even children of tender years, are being organized into "bands" and "clubs" and young people's societies. Every kind of society of adults is imitated by young people. Society buttons, banners, badges, uniforms and parades have a great influence upon children. These organizations are means of developing leadership as well as loyal followers. Regulations, rules, constitutions and the like are adopted and willingly obeyed because they are self-imposed. New members are taught the rules of the game, the principles and processes of the society.

The dangers of these juvenile organizations are many. They anticipate processes and activities of adult life. They form classes and social classifications upon artificial bases, and run the gamut of social interests before the child's mind is ripe enough to learn the deeper lessons of social control. Social life is occupying too much time and energy; it interferes with habits of eating, sleeping, and work. Nothing can be substituted for lessons in industry, in labor and application. But in spite of these grave dangers, a juvenile society does much to enlarge the child's group of friends. The frequent association and joint action to accomplish a common purpose, and the conformity to self-imposed regulations,—all these things are primary and elementary lessons in self-control and in social control.

The trades and industries, as now organized and administered, have a great influence over children. The driver, the clerk, the skilled workman, even the

unskilled laborer, is an example to boys and girls. The privilege and power of the grocer to handle all the good things he has, impresses the child. The counting, measuring, weighing, and exchanging for money teach a child some of the lessons of ownership and trade. So also, the industries teach division of labor, and the power of man over matter, machines, and other men. The vocations, industries, and trades are appropriate topics for formal lessons in school, and for conversations and discussion in the home. It is more than simply an information lesson for a child to think how many different persons contributed something to his evening meal, or to the furnishing of his room.

3. THE INFLUENCES OF THE CHURCH.

Next to the family life, the church has always had, and still has, the greatest influence over the lives of men. Indeed, when we recall that the present form of the family is due to church influence and church teaching, we may well think of the church as the greatest single influence for moral development. The church is, in fact, the greatest indirect influence. It has been the greatest teaching agency. The church is religion institutionalized,—organized for the purpose of increasing its influence and of making its teaching more effective. The church was the mother of schools. In the present highly differentiated form of society, when only a fraction of the population attend church services, and still a smaller fraction are active church members, it is quite natural for superficial thinkers to conclude that the influence of the church has declined until it is no more a dominant power. To see the error of these conclusions, we need only remind ourselves that the church was the first institution to arrive at social consciousness, and that all other social institutions are patterned after it in purpose and plan. The church was once the greatest social instrument for administering to the sick. To comfort the

sick and dying will always be a religious opportunity, but the modern hospital cares for the sick better than the church ever did. The hospital is a differentiated church function, and is still one of the social interests of the church. The church was once the only organization looking after the poor and needy. To care for the neighbor in distress will always be a religious opportunity, but the associated charities are performing this service more wisely than the church did. In purpose, in method, in personnel, the associated charities may rightfully be regarded as a differentiated phase of church work, and even the institutional church of today has learned that it is most efficient as a means of coördinating differentiated charitable purposes.

Once the church was the mother of schools, but now and in this country the state has taken over that function in its general aspect. Is there any place left for the influence and teaching of the church? As suggested above, since the church was the original charitable institution, it must always be the source of inspiration and coördination; and now that it has been relieved of much work of administering to what we term the material aspect of life, that is, the care of sick, poor and needy, and of teaching the means of social intercourse, it may now bring its spiritual leadership up to a greater efficiency.

To the child, to all,—the church has for ages been the continual suggestion of our spiritual nature and life. Church buildings have for ages been the most imposing and the most impressive structures in the community. Built by voluntary contributions, the church becomes the social center for the greatest events. The church bell suggests worship, or death, or social gatherings. The services are quiet and dignified. The music has a religious tone. The Bible reading is impressive. The words God, devil, heaven, hell, soul, Jesus, are used quite in contrast to the way they are often heard outside the church. No one can ever

measure the influence of the impressive ceremonies of christening, confirmation, Holy Communion and funeral services upon children. They are suggestive of some of the mysteries of life and death.

The greatest influence of the church and its greatest teaching agency has always been its ministers, the pastor, who is called "the Reverend," meaning "the one to be revered." As a body they have always been men of character, of high purposes, and unselfish devotion. They are called in on occasions of great joy. They officiate at marriage, at death. They are spokesmen for great national events; leaders in time of calamity and disaster. In general, "the Reverend" is a person to whom parents may give respect, and thus be examples to children of respect and affection. The two great religious processes are reverence and devotion. Reverence is profound respect, and until a child has learned respect for parents as persons, and respect for parents as in authority over them, they are in no way ready to learn the profound respect for greater persons, or for God. Devotion is ardent affection, loyal allegiance to a social cause. The first lessons of devotion must be learned in the home. When a child is devoted to mother and father, and to causes in which they are interested, he has the foundation for becoming devout and devoted in the causes of humanity. Here we come upon the necessity for active coöperation between the church and the home. Unless the home develops respect and affection, the church has little foundation on which to work.

4. THE INFLUENCES OF THE STATE.

Our moral life is the response we make to the social order. The state is the largest social order. It includes all the people. It includes not only our own generation, but our forefathers, our heroes and the generations yet unborn. Edmund Burke well said, "[The State] is a partnership in all science; a part-

nership in all art; a partnership in every virtue,—and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born.'' The customs, standards and ideals of the state are therefore very general. The state is a great means of enlarging and refining human life. Respect and affection in the family are for individual persons. These primary moral attitudes must be enlarged into love of home, of country, and humanity. Intelligent respect and affection are based upon contemplation and esteem of worth. It is because parents are worthy—worth something to the child—that these moral relations grow up. Our homes, our country, humanity, must be felt and thought of as worthy, before patriotism can develop. It is because the collective body of persons, the state, insures a measure of liberty and safety to us that we respect and love these collective groups. Our homes must be felt as safe and comfortable places to be, places where we have liberty, or we cannot love them. Now, it is the laws and officers of the state that insure these blessings. Contagion accounts for the primary form of patriotism. It is the attitude and behavior of parents toward their parents, toward their forefathers, and toward national heroes that first awakens these patriotic attitudes in children; but these imitative forms must be enlarged and developed by information, by knowledge of the lives, labors, and sacrifices of forefathers,—by the devotion and service of present officers.

The immediate occasions for instructing and training children in patriotism are national holidays, birthdays of national heroes and statesmen, and election days. The objects which may be used as means of suggesting and recalling patriotic names and events, are the flag, officers' uniforms, badges and government

buildings, never forgetting the post-office. The mail carrier, the policeman, assessor, tax collector, and other government officials deserve respect. The courts and official papers are other means of providing convenience and safety. These afford occasions for learning about laws and ordinances. Ordinances concerning sidewalks and streets are excellent means of impressing young people with the state's care for the safety and comfort of its citizens.

Political parties, political meetings, political papers, cartoons and advertisements aim to influence and teach the people, and they do. The coöperation of the home and the school are here required to insure against disrespect of public men and public office.

The primary stage of the development of patriotism is instinctive and imitative. The secondary stage is the enlargement and direction through instruction in the geography and history of the country, and the contact and experience with state machinery for insuring life and property. The third stage of patriotism is the exercise of one's duties to the state. The first duty is willing obedience to the laws as we know them, in the spirit of helping to protect life and property, and to make them more valuable. Another duty is that of getting acquainted not only with our national history and heroes, but with our national problems and policies, to the end that we may be intelligent voters. The greatest duty is to serve the state with intelligence and honesty when called as jurors, officers, or soldiers.

The true patriot, then, reveres the memory of his forefathers, coöperates with all good citizens to promote the "general welfare," and hopes and works to insure to posterity the blessings of the nation.

5. THE INFLUENCES OF THE SCHOOL.

In our common schools, democracy is at work preserving and perpetuating itself. Here the child may

learn the fine art of living peaceably and profitably with his fellows. In spite of some arbitrary rules and artificial classifications and in spite of special cases of injustice, there is no other social situation in which each person's standing and position so closely depends upon individual merit. Birth, wealth, social position, none of these has to do with producing or excusing attendance at public school. None of these objective goods will help the child in learning lessons or in securing recognition in games. Ability plus application produces the results that are recognized and respected in class-room and on playground.

Each of the social institutions in turn increases the number of persons to which the individual responds, and enlarges the grounds and reasons for response. The family is founded upon natural affection. The social organizations, trades, and industries increase the number of associates and introduce the young person to the customs and moral practices of the present time and of the immediate community. The church enlarges our company to include the "Fathers," the Saints, and God, and introduces us to eternal standards of right conduct. The state teaches that all citizens are equal before the law, introduces us to that citizenship, and we are required to conduct ourselves according to national standards.

The common school accomplishes its work by teaching the common truth. The truths taught in the common school are not limited in time, are not confined to places, recognize no creed, no nationality. The child must spell the English word "home" as all intelligent people spell it. The multiplication table he learns is true for all time and for all people. The common school may introduce the common child to universal truths in science, to the great masterpieces of fine art, to the great inventors and discoverers, the great warriors, great statesmen, and great thinkers. Let these themes be presented by a teacher of fine

personality, and the school will be the most commanding influence in a child's life. Here we come upon one of the sources of today's moral confusion. The respect children pay to parents must be based upon a feeling of the parent's superiority. The rightful use of authority, on the part of parents, is based upon confidence, due to a feeling of superiority. Now many common school pupils soon overtake and surpass their parents in information and technical skill. This undermines one of the foundation stones of respect and authority. Another source of confusion in the thought and feelings of the child is the fact that the school may command and make demands upon parents in matters of attendance, health, and cleanliness. In spite of these antagonisms and seeming conflicts of authority, the school is the greatest influence in teaching respect for persons, and in encouraging habits of conformity to social standards. In a good school there are more occasions and greater demands for self-control than in any other institution. By proper motives, the good school secures the fundamental personal habits, such as cleanliness, regularity, punctuality, silence, industry, neatness, accuracy and obedience.

In addition to these personal habits, the school teaches the rights of and duties to other persons and ways of coöperating with others in school activities,—athletic and social and philanthropic. In short, the school is now the social center for most children. It is, therefore, the school's privilege and duty to develop the ideals by which the conduct of boys and girls is inspired and directed. It is a worthy ideal that gives strength and stability to character.

AUTHORITY SHOULD BE INTELLIGENT AND JUST.

Growth of character through moral action, that is, through obedience to the law—whether the law of parents, society, the church, the state, or the school—is determined by the motive for obeying the law. If we

obey the law, or follow the direction of an authority through fear of punishment, then we would do differently, if we followed our own impulses or desires. We are then inwardly out of harmony with the social order. We are leading double lives, or rather, we are living by halves in this social relation: outwardly in harmony, inwardly at war. Integrity and social unity can be secured only by willing obedience, or open, intelligent, reasonable resistance. The responsibility, then, of all in authority is to make just and intelligent demands. Fellowship, personal acquaintance, the development of respect and affection, are the prime processes in moral education. These primary stages produce their perfect result by bringing us to that state of development in which we seek insight into the moral law in order that we may secure personal peace and social unity with all good people. The goal of moral education is the development of a personality that follows an enlightened conscience. Such a person enjoys human freedom, and produces the finest social results because his life is inspired and directed by the light within that never fails.

CHAPTER XX.

Moral Needs of Young Girls.

THERE are many distinct groups of girls with varying moral needs, which have been built up largely by the environment in which they live or work. Girls in industry are put to different tests from those in college or studying art. Girls in domestic service have different calls upon their moral perceptions from those reared in sheltered homes. In spite, however, of the varying moral needs developed by occupation and environment certain training is essential to the establishment of invulnerable moral strongholds.

THE IMPORTANCE OF HABIT AND OF EACH SEPARATE ACT THAT FORMS HABIT.

Professor William James in his essay on "Habit" says: "Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy every hour of the working day he may safely leave the final result to itself. He can with perfect certainty count upon waking up some fine morning to find himself one of the competent ones of his generation in whatever pursuit he may have singled out. Silently, between all the details of his business the power of judging in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance." He has just been saying: "Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the

plastic state. Every smallest stroke of virtue or of vice leaves its never-so-little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, 'I won't count this time!' Well, he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. As we become permanent drunkards by so many separate drinks, so *we become saints in the moral,* and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work."*

RIGHT HABIT THE BASIS OF RIGHT MORAL LIFE.

The moral needs of young girls mean the moral supports (the moral stock-in-trade) which a young girl needs in order to be able, automatically, as it were, to make decisions involving the well-being of her soul. That is, she should have been so trained that she will meet any situation involving a choice between right and wrong with a well-equipped moral consciousness, a knowledge of what to do; her choice will then seem to have been made involuntarily; it is, in point of fact, as Professor James says, the result of cumulative training and effort.

THE RIGHT BASIS OF TEACHING IS NOBLE IDEALS, NOT BASE FEAR OF PUNISHMENT.

One hears now-a-days about the "morality of consequences," the "be-careful-don't-get-caught" kind; but of course such a code can have no place in the life of any one but a coward. Parents are doubtless partly to blame for its present sway, for who has not heard them say to a child "don't do this or you'll get so-and-

* *Talks to Teachers on Psychology: and to Students on Some of Life's Ideals,* by William James. Chap. VIII, "The Laws of Habit."

so; or something will happen"; or who has not heard them moan when one of their family got caught at wrong-doing which had been going on steadily uncaught and unchastised. This must all be undone, and the morality of "Love thy neighbor as thyself"; "Do unto others as you would have others do unto you"; "Be ye brothers one unto another"; "Be ye perfect, even as your Father who is in Heaven is perfect"; "Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me";—must be bone of our bone, flesh of our flesh!

Every girl is meant to be pure and noble and true, a mother for humanity in one way or another. All her rich instinct for motherhood should be spent in one or another form of maternal duty, either as a mother of children, or as a motherly daughter, or motherly citizen.

A GIRL'S DEPENDENCE ON HER PARENTS.

It is the "inalienable right" of every girl to have the best possible mother and father and an inheritance of health and high moral standards. Men and women should take themselves seriously and should not become parents, unless they can give their children such an heritage. Children need to be understood and to have life interpreted to them, and they need, above all things, the closest union between themselves and their parents. Wise parents will find out how to bring about this union by searching into their own childhood, by comparing experiences and analyzing certain crises in their lives which seem to them, at the distance of adult life, to have been vital moments, turning points, perhaps, where they needed a parent's guiding hand and sympathy.

Under the old scheme that "children should be seen and not heard," morals were taught as manners, and children were thought to be prepared by this teaching for active service in life's struggle. They were ex-

GOING AFTER BEER.—When they are hardly high enough to reach the knob of the door, children are sent to the saloons and cheap dives to get beer for parents. This is generally forbidden by law. Copyright by Underwood.

pected to know right from wrong instinctively. If a child "went wrong" all the blame was put upon it, and the parents thought little,—and, I fancy, think little today,—of their own share in the evil that comes to their children. But this is wrong and unjust. We hold a builder responsible, if the building he constructs falls. We search for the weak spots in the construction. Why not hold parents responsible, and why not help them to avoid weak places in the building up of the life of their children?

The cry is going up for better citizens, better humanity, and at last the child has been discovered as a possible candidate! We are looking to its physical needs, its health and recreation, and think if perfectly healthy it will be perfectly good. So far as it goes this is true. But until we combine, until we weigh and balance a child's moral needs along with its physical and social and religious and educational and artistic ones (I might go on indefinitely and cite the different elements which go to form the rich whole), until, I say, we balance all these, we will not have done true justice to the child, the future citizen.

MORAL NEEDS FROM PARENTS.

Parents, since the beginnings of history we've had in our care, you and I, the children of the world! In our grasp we've held the weal or woe of the manhood and womanhood to come! What have we done with this trust? Have we gathered wisdom from mistakes made in our own bringing up, gathered wisdom for the new generation? Have we passed on the wisdom? Have we brought up our children in the light of our knowledge? Surely not!

1. *Truth.*—Children are searchers after truth. From first to last we must not, by word, thought or deed, let our children get any hint of untruth from us. It may be that some day we shall be able to measure in some psychological laboratory just how far the con-

scious and unconscious attitude of parents toward truth-telling, deceptions and polite evasions has influenced children. Children must be told the truth in everything, and they should not be put off with evasive answers. Children will ask where they came from and who made them; or a brother and sister will ask why they are differently made,—they may have gathered information from others and come to you hoping for the real story. Be sure and give it to them. Tell them the story simply and go as far as they seem to need. Tell them you will give them more when they want it. Be sure and remind them that there is a right and wrong way of understanding these things; urge them not to listen to others, but to come to you whenever any question comes up which they do not understand. Once this subject of sex and life and love is broached with your child, develop it intelligently and gradually.

The telling-the-truth-to-children habit has three great moral advantages. First, it brings the child back, again and again, for more truth and deeper companionship, to the person who has respected it enough to meet with the truth its longings "to know." In the second place, by cultivating the habit of receiving truth, one rouses in the child the corresponding joy of giving truth. And, thirdly, truth, when rightly interpreted, so develops a child that it learns to discriminate and avoids those who offer untruths.

A baby is a choice bit of Heaven, which parents are too apt to regard as a wonderful plaything meant for their pleasure. They should, on the contrary, consider it a trust that God has given them to rear and train for His service, which is the service of mankind. In such a training, minor details are of great significance, for we cannot too soon begin to teach children the best known ways to strength of character and to health. The moral training of the child, like its physical training, begins in the cradle.

2. *Development of the Will.*—Next to the habit

of truthfulness comes the cultivation of the will as a factor in supplying the moral needs of children. We do not mean control of will only, but that kind of cultivation which means development. Let us, for instance, seize upon the sport or play instinct as a lever in the cultivation of the will. It is good for any of us to learn to be generous to an opponent, to make quick decisions, to be patient under criticism, and to be loyal at all times. All of this will be learned in wholesome sport, and helps to strengthen the will. Parents should give the child will-gymnastics, and ethical problems to think over and to solve.*

A child should never be frightened into doing things, for that will easily lead to a cowardly attitude, or to the child's being frightened into untruth.

There are parents who find it possible to talk over with their child the best punishment when a wrong has been done, so that it will not fear to confess what it has done. Some people still laugh at this, and think that children should be trained as soldiers and made to obey at command. A certain amount of arbitrary obedience may be necessary, but there comes a time when things must be explained to young children, and a wise parent will find the opportunity to call forth intelligent obedience, a blessed gateway to that rich comradeship which, to the parent who has ears to hear and eyes to see, is Heaven on earth. It does away with the humdrum "don'ts," and gets us and them on to the plane of intelligent comradeship.

3. *General Needs from Parents.*—Parents, of course, must not drop the work of all-round character building in children,—ever, I am tempted to say; for as the child grows older, the parent must have grown with it in wisdom and foresight, and must anticipate the future in the light, often, of his own mistakes. He should be young and sympathetic as long as the child

* Every parent should read Professor James' essay on "Habit," Jane Addams' *Spirit of Youth and City Streets*, and Olive Schreiner's *Woman and Labor*.

needs him, and should have built a solid foundation of morals on the basis of Christ's religion, of ethics and of health.

There is no more beautiful sight than a young girl and her father and mother who are close friends and comrades. There is nothing more tragic than a young girl with neither of these human ties, and with no real substitute, such as friends, guardian or relative. The longing to love and be loved—to belong to someone, to be needed, are parts of that human hunger which gnaws at the heart of all of us, and means life or death, hope or disaster, according as it is normally supplied or not. If we will but remember this hunger in ourselves,—the joy we got from it, or the mistakes we made under its spell, we will find a way to help young people utilize its forces for good.

As one sees how things apparently evil can be turned to good, one is reminded of the words, "Now we see through a glass darkly; but then face to face"; —all our passions can be turned to good, all our hatred to sympathy, all envy and jealousy to charity. The biggest moral need of all mankind is to find out how to do it,—how to be efficient morally, and humanly, how to waste none of our gifts, nor hide our talent or bury it.

Aside from the fundamental principles of moral training mentioned thus far, there are manifold ways in which parents can build up the moral tissue of their children. Self-made men and women are grateful for every homely duty which was exacted of them as children, and find themselves fitted, by that training and by the common sense which came out of it, for any task. By governing a child's friendships, opening its eyes to the beautiful and good everywhere in nature and in art, and by rousing civic interests the human hunger before referred to will be fed,—turned to good.

All of this has been said before, and the only reason for saying it again and ever again in varied forms is

that getting one's vision,—satisfying one's moral needs,—depends upon the focus one gets, and telling the story in varied ways will help.

MORAL NEEDS FROM SOCIETY.

Young girls need from society conditions which will make it possible for them to take up whatever form of honorable self-development they choose, either as home-makers or as bread-winners. They need that society shall be wholesome and free from pitfalls, that its streets, its places of living, of amusement, of work, shall be morally clean and safe, and that its political and social life shall be based upon moral progress.

They further need that society shall develop the best possible churches for religious and moral training, the best possible schools for educational and moral training; the best possible homes for physical and moral training; in other words, that the fundamental institutions of society shall all feed the moral and ethical needs of young girls, and prepare each in her turn to influence for active human service others who may be intrusted to her.

Girls who have no parents, or whose parents are unworthy need parental care from society, and the system, long followed in Massachusetts, of placing these children in foster families, must tend to humanize society, if properly guarded.

In our American communities unmarried mothers with their babies can be placed in families as servants, and the same is true of discharged prisoners and the insane. Of course some who take them do so for the purely selfish purpose of getting service for little pay. Others really want to help the unfortunate. Society grows nobler in proportion to the number of such citizens. Many of our bitterest social problems would solve themselves if all man and womankind had this spirit and would work together toward moral, physical and industrial effectiveness.

MORAL NEEDS FROM YOUNG GIRLS, THEMSELVES.

Every girl should have the moral strength which comes from the power to earn one's own living—no matter what family claims, no matter what wealth is there. Families break up, leaving young girls unanchored; marriage is often broken, leaving young wives with children to rear; and wealth vanishes. Unless young women are prepared to earn they are often at the mercy of hazard, and suffer tortures in the consciousness of their own helplessness, and many go under entirely. Young girls have as much right to a training which will fit them to earn their living as have young men.

Neither a higher education nor a business training need detract any from the home life you were born into, nor interfere with your having a home and a family of your own. If your education becomes an end in itself it will defeat its purpose. You need for your development rich human experience as well, for after all you are shaping a life, and should prune and clip, and transplant and graft on. No one thing educates. Life educates,—the family and its homely duties educate.

The young woman who chafes at home and longs to go elsewhere is sometimes wrong. It may be that she has given of herself everything that the home wants or has the understanding to use. Or it may be that it is best for her parents that she leave them for a time; but, on the whole, discontent means inability to see the good in others, and is a selfish trait which should be vigorously dug out. I thoroughly believe in the need to weed our moral gardens so that sunshine may get at the good there and help it to shine forth. I believe in giving more than you get. I never yet have seen a person who was unwilling to work overtime, in any sense, who was fit for better than he was doing; nor do I believe that anyone who lives for self can grow. "Seek ye first the Kingdom of God and His righteous-

ness, and all these things shall be added unto you." "Hitch your wagon to a star." See your ideal ahead like a beacon and you will go forward, unconsciously blessing those who know you. "He who strives unceasingly, him can we save" is a wonderful promise; for it assures us that the effort we make counts—success doesn't weigh heavier than striving does.

If you are rich remember that, by over-dress and extravagance, you can set a pace which the poor girl tries to follow, for she loves beauty and gayety as you do. She reads of you in the newspapers, of your marriage, your divorce and all it involved, and she thinks if you can, why can't she? A poor girl told the writer of buying her clothes on the instalment plan, and justified it because her mistress did it.

If you have not had earnest moral training from your parents, then remember that, only by doing what is right, because it is right, and by doing it, at no matter what cost or what sacrifice to yourself, can you act as a moral being. I had recently a talk with a girl who stood in horror, she said, of a certain vile person who had dominated her life for some time past, and to whom she was a slave. A term in a Reformatory had separated them, but on going out she claimed to be afraid that this person would gain a hold over her again,—would threaten her with violence, death, even. She needed to see that blows and death are trifles where honor is concerned. She could not see further than her own comfort, although she was ashamed to feel that she would do base things under a threat. Pain and death can be quite pleasant if the alternative be life and shame.

All discussion of pleasure and wholesome fun has been left out of this, for I wanted to emphasize the moral foundation necessary to the enjoyment of life and all the happiness and joy it brings. One needs a strong moral nature, as one needs a strong body and mind, and, if one is consciously learning and growing,

one will unconsciously choose wholesome pleasures and wholesome friends.

In the beginning we spoke of what parents and society should contribute to your training. Let us in closing remind you that you need as much from yourselves as from the other two factors. You must contribute to parenthood and to society, for humanity is a never-ending chain, some of whose links you are to build, and no chain is stronger than its weakest link.

CHAPTER XXI.

Play, Playgrounds and Morality

MANY parents think of play as a trivial activity,—as something that a child may do if there is nothing else for him to occupy himself with. If he has learned his lessons, brought in the wood and water and done all the other things that suggest themselves, then he may as well play, as that will keep him out of mischief. The Puritans regarded play as sinful, and it has been said that the Puritan children amused themselves largely by playing funeral. But those who look upon play in this light have failed to realize its significance in the evolution of the race and in the development of the individual child. Play springs forth spontaneously under all conditions of life, amongst all peoples, bond or free, Jew or Gentile, and often under conditions where its expression is almost impossible. One who realizes the ruthlessness of the evolutionary processes and how every useless faculty has been stripped off in the bitter struggle for survival through which the race has been molded, must realize that play has survived through these long ages for some definite purpose; otherwise it would surely have been destroyed.

PLAY A SOURCE OF POWER IN LATER LIFE.

Froebel said of play: "It is the germinal leaves of all the later life," by which, I suppose, he meant that if one will take any faculty or ability of which he finds himself to be in possession and will follow it back, he will find the beginnings of the development of that faculty or ability in his play as a child.

PLAY A TRAINING FOR LATER CONDITIONS OF LIFE.

Professor Karl Groos has said of play: "Play is an instinct that has come into the world to serve the purpose of education." He says that, if you will study the lower forms of life, you will find that the young animal is able the first day of its life to do anything that the adult animal can do, and that these animals never play; but that, as you go higher up in the scale, conditions become so complex that it is impossible for nature to provide the animal with such a ready-made set of reflexes as would enable it to respond purposefully to all of the conditions under which it may be placed; and that, wherever this takes place, there play comes in as a method of training. He says that the animal does not play because it is young, but it is young,—has a period of infancy,—in order that it may play. He says, for instance, that, if you will watch a kitten at its play, you will see that, if a ball is rolled by or a leaf is blown past, the kitten instantly springs upon it and seizes it. He says that if the kitten had not practiced in this way in springing upon flying leaves and rolling balls, the adult cat would not be able to catch mice.

In the same way the puppy runs after his fellow; he seizes him by the back of the neck, he shakes him, he wrestles with him, he fights with him, and in this way he gets that training which enables the adult dog to kill its game. In short, the play of the young animal is the trade school which fits him for his life's work, and, without it, he would be unable to make his living. It is not only *a* method of education, but the *only* method of education throughout the animal world.

When we turn from the play of animals to the play of man we find that the small child, up to the time that he enters school at six or seven, gets nearly all of his education out of his play; and it has been said that he learns more in these six or seven years than he does in all of the years that come afterward. The play of

the Indian boy is directly preparatory to his life as an adult savage. He plays "tag," and thereby gains the ability to run down his game; he plays "hide and seek," and thereby learns how to find it; he shoots at a mark with a bow and arrow, and thereby he learns to kill it. In Greece and Rome, also, some form of athletics was the center of the course of education, and our present feeling that education consists in mastering the contents of books is a comparatively new idea in education.

PLAY A RÉSUMÉ OF THE RACE'S EARLY OCCUPATIONS.

Dr. G. Stanley Hall has supplemented the theory of Professor Groos by following out this doctrine of instinct to its legitimate conclusion and showing that all plays have been derived from the occupations of our ancestors, and that they represent essentially an earlier and more primitive form of life. This follows from the fact that the only way by which any action may become instinctive is through its being followed for countless generations until it becomes a motor habit,—that is, becomes wrought into the texture of the nerve cells. Most of the games of young children are derived from the hunt and the chase of our barbarous ancestors. The game of baseball, for instance, may be resolved into four elements which come from the daily life of the hunter. There is the striking with the club, the pursuit, the throwing with a missile, and the fending or catching the ball. If this theory is correct, then the pleasure that is derived from baseball and every other game comes ultimately from the pleasure which was derived from these actions in their earlier form when they were directly advantageous in the struggle for survival.

PLAY THE CHILD'S WORLD.

Play is essentially an atmosphere, an attitude of mind. It represents an early primitive state of society. It is the world in which the child lives, for the

child that has ceased to play has ceased to be a child. It is in play that he forms his habits and thinks his thoughts and lives his life, and the experiences of the school room are a mere superficial film over this deeper and more intense reality of play which is essentially the active expression of the child's inner nature. It is this that gives tone and color to later years and is remembered as no studious experience or scholastic acquirement is ever remembered.

PLAY IN ITS SOCIAL AND MORAL BEARING.

All play is social conduct. It influences directly the happiness or unhappiness of the participants and is just as moral or immoral as life itself. There are certain ways in which all play tends to buttress the foundations of the Moral Life.

PLAY STRENGTHENS THE WILL.

One of these ways is by strengthening the will. The child in the school and in the home is under the control of his teacher or his parents; he is doing what he is told, and is not executing his own choices. In so far as he does these things because he must, he is not a free agent, and his conduct is neither moral nor immoral, but simply non-moral. In such conduct there is little emotional content or intensity, and it has very little to do with the development of strength of will or character. The possible choices in the school room are few, and relatively uninteresting. But the choices on the playground are many and intense. Their emotional content is no less than their intellectual content, and they must be executed instantly. A boy who gets a baseball in the field will always have four or five choices as to what he will do with the ball. He must make his decision and act upon it within a fraction of a second, if he is ever to be a successful player.

There is something in the mere strengthening of the muscles also which tends to strengthen the will, for the muscles are the organs of the will, and all its

behests are executed through them. A flabbiness of muscle is often expressive of an equal flabbiness of volition.

PLAY AS A TRAINING IN INTEREST AND ACTION.

John Stuart Mill, says that, after his graduation from college at the age of fifteen, he found himself without any object in life; there was nothing that he cared for; he had no motives or incentives; he had never played as a child. Behind vigor of action lies a vigor of desire. A person who does not care much, who has no object before him that appears large and alluring, does not work very hard, and it is in his play that the child develops that fulness of emotional life, that intensity of desire, which furnishes the motive for all subsequent action.

SURVIVAL IN PLAY OF STANDARDS OF PRIMITIVE SOCIETY.

There are certain characteristics of play, which lead it away from adult standards of morality. A child represents an earlier phase of human development, and his play is nearly all derived from, or is a survival of some earlier form of activity; as such it has imbedded within it the customs of an earlier and more primitive form of life. It is a small world without laws or ordinances or judges or jury or penalties for misdeeds; revenge is its only form of justice. As in the earlier world, it is always to the advantage of the strong to take away the things from the weak. The adult world could not carry on its affairs for a day under the conditions in which the child world is living.

PLAY AS MODIFIED BY MODERN PLAYGROUNDS.

But play on the playground does not stand for exactly the same things as play in the open, for the playground has brought into the situation several new and very important factors. The play of the child in the city, where he plays in the street, or the alley, or the vacant lot, is quite as apt to lead to bad associa-

tion and immorality as to morality. The playground stands for play developed into an institution, in an effort to control the conditions under which it takes place to secure a calculable and desirable result.

WHAT DO WE MEAN BY A "PLAYGROUND"?

To those who have not thought much about the Playground Movement, a playground always seems merely a place to play, and the great problem is securing such a place. But a little experience throws new light on the situation and shows that the "place to play" does not procure the ends which are sought.

NOT A MERE PLACE TO PLAY.

If, in any thickly settled section of a city, a vacant block of ground be turned over to the children, the results can be predicted almost to a certainty. It has been found by registration of children in attendance at playgrounds in different cities that the limit of distance for regular attendance is about one-half mile. If the number of children residing in this playground area be ascertained, and the attendance upon this vacant block noted, it will be found almost universally, I think, that there are less than one per cent of the children on the ground at any one time. There will be occasions, when a game of baseball is going on, or something of that kind, when there will be many children present; but, in general, such a space will be used only by the older boys for football and baseball, and it will be used very little by the small children and scarcely at all by the girls. A playground that is a mere place to play fails, because the children do not come.

NOT MERELY A PLACE EQUIPPED WITH APPARATUS FOR PLAY.

The next thing that occurs to the playground promoters is that they must equip this vacant space with

Sports of Playground Children at an Exhibition at Salem, Mass

apparatus and that then it will meet the need of the children. We will suppose now that a thousand dollars' worth of apparatus has been put into this vacant space in a thickly settled part of the city, but that no one is placed in charge. We will find that, within a week's time, those living round this square will be complaining against it, saying that it is an intolerable nuisance, that it is so noisy and disorderly, that there is no peace by day or night, that balls are batted into their front yards and through their windows, and that they can have no comfort in their homes. A number of playgrounds of this kind have been closed by public injunction. If, instead of thinking about themselves and their comfort, the complainers had been considering the children, they might have said something like this: "The playground that has been opened in this neighborhood is exactly on the plane of the saloon; the neighborhood loafers and corner gangs have moved in and have taken possession. They preëmpt the apparatus to the exclusion of the small children; they constantly use language which these children ought not to hear, and they set examples which they ought not to follow. The relationship between the girls and the boys is objectionable. The play of this neighborhood is being supervised downward by the worst elements in the community." A vacant lot can not be changed into a constructive social force in any community by calling that vacant lot a playground. It will only secure social results, if social results are consciously planned for and if the proper machinery is set in motion to secure these results.

A PLACE FOR ORGANIZED PLAY UNDER A TRAINED DIRECTOR.

The playground movement throughout the world stands for organized play. People usually think that children do not care for this and say that what the children want is to be left alone. People who speak

in this way usually conceive of a playground director as a sort of foreman, bossing a gang of workmen, believing that he tells one child to play one thing and another to play another, and so he orders them about. It is true that children would not care for this kind of play direction, but the movement has never promoted such an ideal.

THE VALUE OF A DIRECTOR.

I used to have charge of the playgrounds on the East Side of New York City. There were at One Hundred and Second Street two play places, side by side, which were open to the children. On one side there was about two hundred dollars' worth of apparatus and two play leaders. The other side was open to the children, but there was no one in charge. There would usually be about two hundred children on the side where the play leaders were and four or five children on the other.

In the City of Harrisburg a few years ago they concluded that keeping playgrounds open without anyone in charge was not a success, and resolved to employ the best young college athlete they could find and send him around to organize the play in the different grounds, thinking that if he once got the play organized that the children would carry it on by themselves. It worked beautifully. He went to the first ground and got the children to playing several games and then said to them—"Now, children you stay here, I have to go on to the next playground," and he went on to the next playground, but the children went with him. He organized the children at the second ground in the same way and told them just what he had told the children of the first ground; and the children from the first and second grounds went with him to the third—and so it continued until he had nearly all of the children in the city behind him, and had become a regular "Pied Piper." Then the playground people

A PUBLIC PLAYGROUND.—The instructor at the head of the columns is explaining the next move in the game.

concluded that was not a success and put a director in each ground.

The supervision of the playground is essential to securing attendance, for, without this supervision, the younger children never have a chance at the equipment; parents, suspicious of the influences of such a place, are apt not to allow their children to attend; and there is nothing going on that makes attendance worth while. Still the main question in regard to the playground is not that the children should come, but that they should get something worth while when they do come, and, for this, supervision is absolutely necessary.

THE OBJECT IS NOT MERELY NEGATIVE TO KEEP CHILDREN OFF THE STREETS.

The first thought of the playground promoters was that the purpose of the ground was to keep the children off the streets; but they might quite as well have said that the purpose of the public school was to keep the children off the streets. The playgrounds and the schools both serve this purpose, but we should hardly say that this was the object of either. The ideals of the playground have become nearly as definite today as the ideals of the school; and the playground specialists believe that the objects which can be achieved through organized play are no less important than the objects attained through the school itself.

RESPECT FOR AUTHORITY—IN THE PERSON OF THE DIRECTOR.

The playground director introduces into the play of the children a very important new element. The general recommendations of the Playground Association of America are that no person should be employed who is not of general refinement and attractive personality; that he or she should have the spirit of a social worker. These recommendations are made be-

cause it is believed that there is no other person in the community who is so closely and constantly imitated by the children, as the person who plays with them; and, also, that there is no other person who has so great an opportunity of having personal influence over the children. With the introduction of the playground director we have the possibility of wise counsel, given at the time the deed is committed or about to be committed, and when this counsel is more likely to have weight, than if it were given a long time before or after, as is the case with most such advice. It also brings to the play world the ideal of justice, through furnishing an umpire or referee for games and setting up new standards of what is to be desired.

THE CODE OF SPORTSMANSHIP TAUGHT ON THE PLAYGROUNDS.

The playground introduces also a second ideal into the play of the children and that is sportsmanship, which is essentially primitive ethics, and exactly that type of morality to which child nature most naturally responds. A child does not get this from his play on the vacant lots and in other places about the city. But, through the ideals of the play director and through other influences which create a distinct atmosphere on the playground and from competitions and standards set in various team games, such a spirit may be developed and become general, so that every child who visits the playground is influenced by it and gets a new sense of the value of this relationship.

KNOWING RIGHT VS. DOING RIGHT.

We commonly think that the child learns to be good from the teachings of the Church and Sunday school, or from the instruction of his parents. But knowing what is right and doing what is right are very different things, and it does not follow necessarily that, because a child knows that it is wrong to

lie, he will, consequently, tell the truth. Habits are formed, not through precept, but through action; and it is through the intense and vital activity of play, that the child forms most of his habits, which are strong and valuable. It is in idleness that he forms most of his habits which are vicious.

IDLENESS, VICE'S SCHOOL HOUR, CROWDED OUT BY THE PLAYGROUND.

Parents will often say to their children, "You must not play with Johnny Jones, for he is a bad boy!" The ground for this prohibition may be good, but it is not in the periods of play that most viciousness is learned. A boy may play baseball with eight other boys, all of whom are delinquents, without suffering much harm; but let him be idle with these same children for a half hour, and he will probably learn many things that he had better not know; for it is in periods of idleness that children learn to shoot craps, to smoke cigarettes, to tell smutty stories, and to do most of the things which we do not wish them to do. Play and the playground save the child from many dangers merely by keeping him busy. Then, too, idleness is a vice in itself, and the mother of many other vices. Joseph Lee has said, "The boy without a playground is father to the man without a job." By this he means, I suppose, that the child who loafs through his childhood, goes on loafing in an adult life by the mere force of habit; and the person who has formed the habit of loafing has to get his living by some easier method than work. He may beg, he may steal, he may gamble, but he does not find work to his taste.

THE VIGOR OF PLAY A BASIS FOR THE VIGOR OF WORK.

There are many people in the world who are born tired, who have only a sufficient amount of energy to carry them through an hour or two of work, when it becomes distasteful, or even painful. Such a person is not likely to be efficient or successful in the affairs

of life, because he has not the energy which success requires. This difference in the amount of energy developed by the individual is one of the most determining elements in all achievement. In part, this difference is one of the innate differences of nervous organization, but to no small extent, it is probably determined by the sort of influences and stimuli that act upon the child during his childhood. Unless I am much mistaken, the only way that a child can be made to develop his maximum amount of energy is through vigorous play. We all know that a boy can run faster when he is playing tag than he can when he is going on an errand; that he will play all day and expend an amount of energy each hour which would exhaust him in an hour at work. It is not that the boy wants to play and does not wish to work, but it is a fact that he has at the command of the "play motive," an amount of energy which he has not at the command of the "work motive." Play represents the same type of activity which was pursued by our ancestors through countless generations and its stimuli are identical with those by which the human brain was developed. Consequently in childhood it is only through play that the deeper layers of energy can be brought into service. There is every reason to believe that if we can get the child to develop daily a large amount of energy in his play, that the nervous system becomes habituated to such an expenditure and that it will continue in later years. In tropical countries, it usually takes about three men to do the work which would be done by one Northern workman, and, in the same way, it takes about three children to do the amount of play which would be done by one Northern child. A person who goes down from a temperate climate to the tropics always finds the climate trying, yet, in spite of this, he is usually able to do much more work than the natives of the country. But where the children of tropical parents are sent

to temperate climates in their childhood and play vigorous games with other children, they can go back to the tropics in adult life and be as energetic as any one. This would seem to indicate that the energy of adult life is largely determined by the energy of the child's play.

HENCE THE PLAYGROUND PREVENTS PAUPERISM.

Here again, the playground as an institution has a very important influence. The city child often has no place for energetic play. The vacant spaces and school yards are too small for vigorous games; the streets are too much obstructed and too dangerous, and there is not enough interest in the activities going on to secure energetic action. If boys who are playing baseball on vacant lots are observed, very often the baseman will be found sitting down on his base and the fielder lying down in the field. But, if this same game be brought into the playground and organized into a series running through the summer, so that each boy becomes a member of a permanent team, no such spectacle will be observed. If the baseman sits down, the other members of the team get him up pretty quick. He not only has his own interest in the victory, but he has the interest of the whole social group to which he belongs; and it is this interest and this common feeling of the group, which is precisely the most powerful stimulus that can be brought to bear upon a boy. Not only does the playground supply more energtic play, but it supplies much more play. I have little doubt, that we should find, if we took the records, that the activity of all the children who go to a well organized playground is increased from two to five miles a day over their activity before the playground was provided.

INFLUENCE OF PLAYGROUND FOR HONESTY.

To consider briefly the formation of a few specific habits through the organized playground, take first

the habit of honesty. Everyone has seen children at sometime playing croquet, and very cautiously, while looking at the stars, rolling the ball along in front of the wicket. Very many games that the children play have the same opportunity for cheating that there is in croquet. The child who has formed the habit of cheating in his games in childhood, has formed a habit of cheating, which will probably go with him through life. People often say, you must teach the children to be honest in business, but children do not learn to be honest in business, they form the habit of cheating or honesty long before the business life begins. Here the organized playground introduces the umpire and referee in the person of the playground director, and this tends to make cheating unprofitable, and the spirit of sportsmanship proclaims that it is unmanly.

FOR JUSTICE.

When playgrounds are first opened in great cities, there are usually a dozen or two swings and several hundred children who want to use them. A small boy gets into a swing and a big boy comes up, jerks him out, and sits down in his place. The small boy does not complain, because the law of the street has been that might makes right, and he has not been accustomed to having any rights where larger boys were his competitors. If the playground is visited two or three months later, provided it has been well conducted, a different state of affairs will be found. The large boy is standing in line with the little boy to use the coveted apparatus; he has a new conception of justice, for he has come to see that he was not giving the small boy a square deal.

FOR POLITENESS.

In the poorest sections of the large cities which are inhabited mostly by immigrants who have little time to train their children in courtesy or the amenities

of life, one can often recognize on the street a child who has been to a kindergarten, from his courtesy and thoughtfulness. In the first years that the playgrounds were opened in New York City, children would often come in from the street with a game which they had dragged through the gutter until it had assumed all the filth of the street, and taken on various vulgar expressions and a rudeness of one child to another, which made it a perfect embodiment of the street atmosphere. The teacher would play the game with the children, he would leave off the vulgar expressions, he would say "if you please," instead of striking the neighboring child, and within a few days all of the children would be playing the game in the same way as the teacher had played it, and they would even carry it out and play it on the streets in its revised form.

FOR PURE, CLEAN LANGUAGE.

Few parents realize the sort of language their children are using in the back alleys and stables and streets, where they are playing. They would be utterly shocked if they heard it. At any rate, the language one often hears, when a playground is first opened in the lower quarters of the city, would not be allowed to go through the mails. In one case that came under my observation, a gentleman without children objected to the placing of a playground in a small park in front of his home. He went out with his notebook and took down all the bad things that he heard the children say during the first week the playground was open. He got a very choice collection. He sent this in to the City Fathers and said: "See here, I have heard all this bad language in this playground in one week, see what a bad institution it is for the children. It ought to be closed." Of course he had made a collection of street language before the playground had had time to change it. Such language is nearly always heard at the open-

ing of a new playground, but as time goes on it becomes less and less frequent until it almost entirely disappears. Perhaps the children have not ceased to use such language everywhere, but they have ceased to use it on the playground and it has evidently become a smaller element in their lives.

FOR OBEDIENCE TO LAW.

We have had no studies, to my knowledge, of how the children form their conception of law, but my own observation leads me to think that they form it mostly through their play, that the law of the game is about the most fundamental form of law, to the child. It is the one law in which he is vitally interested. And the child who forms the habit of disobeying the law of the game in his play probably has about the most fundamental training in lawlessness that it is possible to give to a boy. It is said that we have laws in this country only in order to disobey them, and we certainly seem to be adept in the matter.

The boys who play games by themselves on the vacant lots, constantly disregard the rules, as any one can see who will observe them. When they come into the playground, for organized play, one of the first things that is discovered is that they always have to be trained into a knowledge of the rules and a sense of their importance. When the play is organized and contests are held with other playgrounds, it becomes absolutely necessary that games be played according to the rules, and the boy soon comes to see that sportsmanship also demands it.

The city often practically compels the children to become law breakers by the ordinances which it passes, for the city which forbids the children to play games in the streets and does not supply any other place for them to play, makes contempt for law the first article in the ethical code of the child.

FOR FRIENDSHIP.

Children form nearly all of their friendships in play. It has been said, that the best training a girl can have for society is the social play of childhood. It is certainly true that friendship is essential to play and is always the product of the better type of play. The most intimate friends that a boy has are usually the boys who play on the same baseball team with him. Children will become better acquainted in half a day of play together than they will from six months in the same class room. In this way, the modern cosmopolitan city which has mingled together Greek and barbarian, Jew and Gentile, Catholic and Protestant has made a high type of play peculiarly difficult, because anything which makes for difference amongst the children or their parents detracts from the quantity and quality of the play. Exactly the reverse to this proposition is also true. Anything that tends to develop play amongst the children, tends to break down class and other distinctions. Play is the most democratic activity of which we have any knowledge. When the playgrounds were first opened in New York City, children of different races would often come in from different sides of a playground; they would have absolutely nothing to do with each other and remain like oil and water, until a number of games, such as pull-away and prisoners' base, which brought the whole playground together, had been organized, when in a very short time they forgot almost altogether their racial differences and joined in the play like members of the same family. Playgrounds, next to and, in some cases, more than, public schools, are the most important Americanizing influence among our immigrant population.

FOR LOYALTY—THE TEAM SPIRIT.

The essential virtue which we demand of a citizen is that he shall not be wholly selfish, but shall have

some sort of group consciousness and be willing to work for the good of the whole. In other words, that he shall have a spirit of loyalty toward the community, the city, the state, and the country in which he lives. How is this spirit to be acquired? Historically the spirit of loyalty is first developed where men gather together into tribes: It gains its greatest intensity there, for it is absolutely essential to the survival of the tribe that its members stand together in their defensive and offensive operations against surrounding tribes. The tribe that does not develop this spirit among its members is annihilated in internecine wars. The team game almost exactly represents these tribal conditions, and is the easiest way for the initiation of a boy or girl into group loyalty. We often hear baseball and football spoken of as team games, but in actual fact baseball or football may be either team or individual games, according as they are played. The boys playing baseball on a team, which has been chosen up to play against another team which has been chosen up in the same way, are not, as a rule, playing a team game. In order to have team play, there must be some individuality to the team. There must be some loyalty of the members toward it. There must be some desire for the success of the whole. Each of these boys, however, is trying to distinguish himself individually. In order to have team play, it is essential to have a permanent team with a regular membership and a regular captain, that play must be organized so that the team victory seems important to the members. If the boy becomes a member of such a team and still continues to play the individual game, seeking only to win the applause of the grandstand for his individual prowess, he will soon find that the whole social force of the team is bearing down upon him and demanding of him that he gain a group-consciousness and play for the success of the team as a whole and not for individual glory. He must come

out and practise when he wants to go fishing. He must bat out so that the man on third may run in. He must constantly do things that he does not want to do, in order that the team may be successful; and just so far as the team becomes a permanent team and the victory seems to that team important, it practically compels the boy to acquire a group-consciousness and play for the success of the whole as against individual glory. This is the same spirit that we call loyalty as applied to the city, or patriotism as applied to the country. The team game is the easiest way of developing this and with permanent teams on the playground it can be done almost invariably. It is a question if there is any training that the school is giving today that is so important.

GIRLS AND TEAM-PLAY.

Dr. Gulick has shown that girls do not play team games as readily as boys, and he attributes this to the fact that group-loyalty, which is the essential requirement, has not been demanded of woman in the past. She has had to have individual loyalty but not loyalty to the social group.

Men throughout history have organized themselves into tribes and nations, and political parties and secret societies and many other social groups and have invented all team games. About the age of thirteen or fourteen, boys begin spontaneously to form themselves into gangs and clubs of various kinds. This seems to be the natural time for the beginning of group play. Girls do not manifest the same tendency. The teachers of girls are generally agreed that it is more difficult to get them to play a team game with a team spirit than it is to get boys to do so. But the life of woman is becoming more and more similar to that of man. She is going out into industry, and is becoming an active factor in the political life of the coun-

try. Conditions demand that girls should play team games as well as boys. It is doubtless somewhat more difficult to secure team play, but the games of volley ball and indoor baseball are well adapted for the play of girls, and the team spirit can be secured through training.

PLAYGROUNDS AND JUVENILE DELINQUENCY.

One of the phases of the play movement which has attracted much attention from the municipal authorities is its relation to juvenile delinquency, which serves as a sort of an index to the general influences acting on the child population. Before we can discuss this question in detail, it will be necessary for us to consider for a moment what we mean by delinquency. A short time ago I heard a distinguished University Lecturer say to his class, "If there is any one here who has never done anything that would have brought him before the Juvenile Court, if he had been caught at it, will he please raise his hand?" There was no one in the room who raised his hand. It may have been undue modesty on the part of some, but on the part of one I am sure it was not.

In the City of New York, in July of 1909, there were seven hundred and fifty boys arrested. Of these, nearly two hundred were arrested for playing baseball in the streets, one hundred more were arrested for playing cat in the streets and nearly one hundred besides for yelling and making a racket in connection with some form of street play. Four hundred out of seven hundred and fifty were arrested for playing in the street. A city that makes it against the law to play in the streets and does not provide another place where the children can play is conducting a school of crime.

Much that we call delinquency is mere surplus energy. The boy wants to run a race with the policeman, and so he does the thing that gives him an oppor-

tunity. Much of it is a mere reaction against the intolerable tameness of city life. The ordinary boy does not want to go to school and study arithmetic and geography and things of that kind. He would like to camp out in the woods and hunt and fish and trap and do such things as his ancestors did. What are the books that the boys are reading? Why, Daniel Boone, and Kit Carson and the Henty books and the Leatherstocking tales. In the days of the pioneer there was a thread of adventure that ran through life and gave it zest and meaning to the children. Even forty or fifty years ago there was some hunting and fishing and trapping and things which gave life a deeper interest, but the daily routine of life under city conditions is too tame for many boys; and they rebel against it and do things which get them into trouble simply because the old barbarian that is within every boy demands expression and is not satisfied. Athletics furnish the best expression for this primitive spirit.

THE PLAYGROUND AND THE PECULIAR DANGERS OF ADOLESCENCE.

When children come to the age of puberty and have finished the elementary school, the majority go to work; this is the most dangerous period in child development. As they are now earning money, they feel more independent. Their work is generally monotonous and tiresome during the day, so that they demand relief and play at night. Their small capital allows them to indulge desires that were before ungratified. A city that does not furnish some opportunity for the natural gratification of the play instinct during the evening is sure to see a thriving crop of wild oats started during this period. The modern playground with its field house and swimming pool which are lighted at night, is coming to serve a great social purpose, in connection with the city's employed youth.

In the tenements of the poor, the house is apt to consist of a kitchen and two or three bedrooms. As the mother has much to do, the table is usually not cleared away early and the beds are not made up until late. Such a house offers no adequate social opportunity, and the girls, who can not meet their friends in the kitchen or in the bedroom, are driven to meet them on the street corners, on the park benches, or at the dance hall. The boys, for exactly the same reason, make the saloon their club. It has been said that every young lady has a right to be courted under decent conditions, but such a house does not furnish the opportunity.

A girl who is working for five or six dollars a week must live at home or in a hall bedroom in a rooming-house. She craves recreation at night. Generally there are only two forms open to her, the moving-picture show and the dance hall. The moving-picture show is not by any means a bad institution in itself. It has wonderful educational possibilities, but it does not constitute a good social hall; and the girls who go to it several nights a week and make their friends there are treading on dangerous ground. In the study of the dance halls in New York City, it was found that there were something over a thousand halls, of which more than nine hundred were connected with saloons. No charge was made for the use of the hall, but it was expected that the hall would be paid for by the drinks that were sold. Where there is drinking in connection with dancing, there is always objectionable freedom of conduct and of language, and such places become the resort of the most profligate members of the community. From the studies of the "White Slave" trade in New York and Chicago, it was found that these dance halls were the chief recruiting grounds, as might have been expected, of "White Slaves." In Jersey City the dance hall problem seems to be in the way of being solved by using the schoolhouse at night as a social center for the neighborhood.

THE PLAYGROUND COUNTERACTS THE DANCE-HALL EVIL AND THE SALOON EVIL.

The playground furnishes another social opportunity. It offers recreation, gymnastics, athletics, and play in the evening, and, in many places, it offers opportunity for dancing also. Within one year after West Park Playground No. 2 was opened in Chicago, four dance halls within one-half mile of this playground had been closed. All these dance halls were connected with saloons, and they were closed, because the young people had learned that they could have dances free in the field house under the best of social conditions, and the girls had developed a new idea of propriety, so that they refused to attend the saloon dance halls.

The same conditions that bring girls to the dance hall, also bring the boys to the saloon. The playground is the most effective rival of the cigarette and of the saloon, I believe, because it furnishes another and more attractive place to go; and the boy soon learns that, if he would excel in athletics, he must refrain from smoking and drinking. The influence of the director also becomes a potent factor.

Some three years ago the Sage Foundation appropriated ten thousand dollars for the study of delinquency in the city of Chicago. The investigators took a large wall map of the city and put a pin in the map for every child that had been arrested during the past eight years. They studied these locations in reference to various areas in Chicago. They found that there was no relationship between the unsupervised parks and delinquency, but, when they came to study its relationship to the South Park Playgrounds, they found there had been a decrease of 28 per cent in the number of delinquents over an area one-half mile in radius around these playgrounds and that there had been an increase of 32 per cent in successful dealing with the children who had become delinquent. In other

words, there had been an improvement of about 50 per cent so far as delinquency was concerned, over the playground area. While there have been no other studies made with similar care, there seems to be a common feeling that much the same thing has happened in other cities.

The playground prevents the delinquency of the child by keeping him out of the stables, the back alleys, the railroad yards, and other places were he gets into temptation and acquires the vices which lead to the juvenile court. But perhaps even more it prevents his delinquency by giving him something positive to think about; for the only way to stop thinking of a particular thing is to think of something else, and athletics are one of the most absorbing topics to adolescence. But, the game of baseball that is "chosen up" and played in the afternoon on a vacant lot has little of this power, for the reason that there is little interest in the game, and it has no future. The team not being a permanent team, there is no social interest at stake, and victory or defeat does not seem to the participants to be of much moment. As it has no future, there is no reason why the boys should think of or discuss at night the game that has been played in the afternoon. If this same game is brought into the playground, so that the team becomes a permanent team, and the game becomes one of a series running through the summer, then the social interest of the group is added to the individual interest of the players, and the game becomes much more absorbing. As it is one of a series, it has a future, and the boys will be found gathered in knots in the evening discussing the game of the afternoon as one of the most absorbing of topics. It is impossible to tell how much of evil is being crowded out by this same healthy interest.

CHAPTER XXII.

The Morality of the Gang.

THE IMPORTANCE OF THE GANG DUE TO NUMBERS.

ONE of the most important institutions in a democracy is the boys' gang. It may be a destructive or a constructive social force of wide influence. One out of ten men may be an active worker in the church; one out of five may belong to a fraternity; but three boys out of four belong to a gang, good or bad. At least one million boys enter and graduate from the gang every year in this country. Other clubs have to look for members, but the gang has a long waiting list and has the pick of the younger boys as fast as the older ones graduate and give them room.

AND DUE TO THE IMPRESSIONABLE AGE OF ITS MEMBERS.

The gang is important, not simply because of its large membership, but still more because it has the boy at his most impressionable age, when he is plastic clay, easily molded into different forms. At this age the social instincts are being born and fashioned. Slight impressions make indelible marks. The boy can be born again, either for better or for worse. He can be led through the group life of the gang into a social life of the highest ideals and devotion, or he can become an unsocial, or anti-social being for life. The three or four years of gang life are therefore very serious years for the weal or the woe of the boy. We need to understand this and to keep many strong cords around the boy and his playmates at this critical period.

SUPPRESSION OF THE GANG NOT THE REMEDY.

Why not exterminate the gang? Is not this the quickest and safest method of settling this difficult and ever present boy problem? The question is a fair one and is apparently justified by our more common experiences with gangs and by newspaper reports of gangs. Not long ago, it was the nearly universal opinion that all gangs were bad and should be broken up as quickly as possible. Within recent years, the attitude of parents, educators, and social workers has changed radically, for this old position appears to be not only false but futile. There are many good gangs with an inspiring character and nature. Under discreet guidance the percentage of good gangs is capable of rapid increase. For example: the Boy Scout patrol under a good leader is nothing more nor less than a good gang.

PARTICULARLY BECAUSE THE GANG IS THE NATURAL MEANS OF MAKING THE BOY A SOCIAL ANIMAL.

Moreover, the extermination of the gang is false to the historic education of man; and it is futile because it cannot be executed. Man is a social animal, and the social spirit in him has a very long history. The great social virtues which support the complex structure of modern civilization have been built into man's psychic life through thousands of generations. The boy is an extreme individualist: somewhere he must be born into the world of social coöperation. The gang appears to be the natural place for the beginnings of this new life. The person who wishes to destroy the group or gang life, must be able to turn back the wheels of time tens of thousands of years and reverse the whole history of man. In other words, the person who is dissatisfied with the social group interests of boys should direct his complaints to the Creator.

CHILDREN OF THE STREETS.—This is the age before the "gang" is formed, when the play is individual.

THE BOY'S DEVELOPMENT OUT OF INDIVIDUALISM.

The gang age, from ten to sixteen, is a very well defined stage in the boy's life. At about ten the boys begin to drop the games of childhood and take up the group games in which they are interested for all the rest of their lives. Up to this time, boys play the individualistic games,—of which hide-and-seek is a type, —where one boy is *it,* and works as a unit against his playmates, who, in turn, play each for himself against him. But, at the age of adolescence, the normal boy turns instinctively to the group or social games,—baseball, football, cricket, or hockey. In these games the individual merges himself in the group. He learns coöperation, self-sacrifice, loyalty, and team play. Almost for the first time, he begins the practise of those social virtues without which there can be no civilized state.

It is always interesting to watch a bunch of little boys as they begin to take up baseball. They play only a very short time before a dispute arises: one boy takes his bat, another takes his ball, and they start for home. The next day the same boys will meet, make up, and play a little longer. Each succeeding day they play a longer time until, finally, they learn to play the whole game through. This is a great progressive change in the boy's life. Yesterday he was a solitary, and today he is a social animal.

DESCRIPTION OF A GANG.

What is a gang? Here is a tentative definition: *A group of boys who voluntarily enter into sympathetic coöperation.* We may expect to find, therefore, all kinds of gangs and all shades or degrees of this sympathetic coöperation, and this is just what we do find. Sometimes there are Irish, Italian, French and German gangs, but generally there is a democratic mixture of all races. The gang spirit varies with the race characteristics; German boys appear to be less

gangy than Irish boys. We find short and long-lived gangs. The mutual social interest or sympathy is strong enough to hold together one group of boys for a week, another group of boys for five years or for a lifetime. There are large and small gangs; weak and strong gangs; gangs to fight and to stop fighting; gangs to steal and to stop stealing; gangs to build boats and camps; gangs to play the group games. One might say that there are as many different kinds of gangs as there are gangs, for no two are alike.

If, as is very often the case, the same gang continues to exist through several generations of boys it obtains a very definite *esprit de corps.* These long-lived gangs are usually tough, because the street and the gang has employed too large a part of the boy's time; the wild and savage instincts of boyhood have received too much exercise without proper restraint. There is a natural balance to be maintained between the home life and the group life. If the boy stays at home all the time he is liable to become "sissy"; if he spends too much time in the group he is liable to become "wolfy." A single boy is a comparatively mild affair, but when in the bunch he may become the terror of the community. Boys are like wolves; it is only when they hunt in the pack that they are dangerous.

THE IMPORTANT FACTORS IN MAKING THE BOY SOCIAL.

We find all shades of intensity in the group spirit. As these group experiences in some form appear to be a normal and a natural stage in boylife, the question arises how far is it necessary for our boy to be initiated. How can we furnish the natural dose of sociability and coöperation with the least possible danger? There is little doubt that the safest time for the boy to be broken into social life is while he is still in the home. Sad are the early histories of boys who are kept too close at home up to the time when they go away to

make life for themselves. In college life these boys stand out as sad examples of how not to do it. Under their new social liberty they go all to pieces. It is far better for the boy that he make some of his social adjustments while under the guidance of parents, and a large part of this work can be done in the gang age.

I. GROUP GAMES.

Activity is the handle of the gang life. The boy is one prodigious bundle of energy, and a large part of the secret of training boys is to provide safe and sane methods for the explosion of surplus energy. The tide of the boy's interest in the group games is rising fast. For this interest as careful proviso should be made as for food and clothes. The group games, rightly guided, may furnish a large part, if not all, of the social life needed for our growing boy, for the bunch of boys which plays a good game of baseball or football must be more or less teamy or gangy. Without a strong sympathetic interest, the group games cannot be well played. The team spirit is essential for success: the boys must learn to work together and sacrifice for one another: the team spirit is essentially the gang spirit.

In a long list of the group and running games, including thirty-three different games, reported by boys, —baseball and football were mentioned first by one-half the boys in gangs. This fact alone shows the prominent place the group games occupy. Parents and teachers are therefore making a larger use of the group games and satisfying thereby as far as possible the social coöperative life.

How far these group games can be used in training for citizenship has not yet been determined. Many educators think that more fundamental lessons in democratic citizenship are learned on the outside than on the inside of the school buildings, especially by the boys who play the group games. "Activities calling

for coöperation and self-sacrifice," says Luther Gulick, "form the natural basis upon which a life of service can be built. This life for others is far more probable, natural and tangible when it comes as the gradual unfolding or development of that instinct which has its first great impulse of growth in the games of adolescence." "In playing the group games," says Joseph Lee, "morality is born and the social man, man the politician, man the citizen; and it is my belief that in most instances this political or social man will get himself thoroughly and successfully born in no other way."

If these claims be true, it is surely time that we gave more serious attention to the group activities of our youths as a training for citizenship. One thing of which we are quite sure is, that our American school system is a great disappointment. It has failed to produce the virtues necessary for a social democracy. The moral life of the individual does not depend upon reading, writing, and arithmetic. Of course, a successful teacher can use lessons from books to teach honesty and social responsibility, but the games of the gangs furnish the opportunities where by actual muscle training these feelings are stored in the moral life.

If the right man leader can be obtained to supervise and coach the athletics of our youths, nearly all the great social lessons in physical and moral hygiene can be taught by him in the most effective manner. Opportunities for instruction in fair play and honesty present themselves every day in the group games and can be used to great advantage by the right trainer.

SUMMARY OF THE MORAL VALUE OF GROUP GAMES.

The group games provide for the following educational advantages:

1. They satisfy largely the social group instincts of the boy.

2. They give thorough exercise to the fundamental muscular system.

3. They provide an outlet for the surplus energy of boyhood.

4. They inculcate obedience, self-sacrifice and co-öperation.

5. These games can be used to teach fair play and honesty.

II. TRIBAL INDUSTRY.

Next to the group games comes another long list of activities in which the running or migratory instinct plays a more important part. We will call them tribal industries, for lack of a better name. Boys like to swim, hunt, fish, boat, camp, scout, build boats and camps. Boys are passionately fond of the water. They like to go into the woods to ponds and rivers. Sunday is a great day for these activities. They like to steal rides on electric cars or freight trains and go off to see the big world. As nearly all our boys come from cities, the prominence of these tendencies is all the more noticeable. In country gangs some of these out-door activities are always present. Without dispute, all these old inherited instincts can be made of far greater value in the education of the boy.

III. MIGRATIONS.

THE MIGRATORY INSTINCT.

City life in homes of comfort furnishes an enervating rather than an invigorating life for boys. More rough and rugged experiences in out-door life are therefore welcome substitutes for warm rooms and soft beds. For boys from poorer homes, the satisfaction of the going instinct is taken too much in charge by themselves, and they enter into many dangerous forms of mischief. The manifold ways of satisfying the migratory instinct, where manual skill and dexterity are in constant demand, furnish an all-round train-

ing for the growing boy. Moreover, all these experiments require grown men as leaders who set the right example at close view, and give the right instruction in physical and moral hygiene at the psychological moment.

The migratory instinct takes a sudden rise at the dawn of adolescence. Nearly all boys with good red blood in their veins are touched by it. In the spring, when the birds return and the buds are bursting, it is a heavy strain on boy nature to have to sit still and study in the school room for five or six hours. This impulse appears to come as a strong wave at the gang age and then gradually subsides but seldom entirely disappears. The "Wanderlust" has gained its great force from its long history. Only in comparatively recent times have our ancestors ceased to migrate.

Boys, in their gangs, love to tell and hear stories of adventure, and there is no doubt that the gang is often a direct agent for stirring the call of the wild. A boy who has taken some adventurous trip is a hero and his stories are listened to with great zest. Boys rarely go alone or in large groups. In two-thirds of the gangs we know of, one or more boys had taken an interesting trip. There is nothing distinctly bad about this migratory instinct and its satisfaction. It can be used as a means of training and education.

The "Wanderlust" has a tremendous force in life. It drove the Angles and Saxons into Britain, the English into North America, and the New Englanders into the Great West. The Central Western people still have it, and are planning to move West. We all want to go somewhere. Our electric cars and steam trains are loaded all the time. We go in and out of the city to work. We must go into the city to trade. We go for rides into the country on electric cars or in our automobiles. We go to the mountains or the shore for a vacation. Nearly all persons who have the necessary means travel. The boy has all the world to learn; he

has the *go spirit* in its most intense form; he must go and will go, and if we older goers are wise enough, we will provide ways and means for him to go.

RUNNING AWAY FROM HOME.

Many boys run away from home and many more make plans to go but change their minds. The combined restraining influence of good parents, good teachers and playmates helps us to cool down and change our minds. Where the neighborhood spirit is lost, as it is in city life today, and the home is broken by death or made inefficient by sickness, poverty, drunkenness or desertion, as is the case in one home out of three, when the boy is fifteen years old, he has the same impulse to run without any check, and off he goes, first by day, and then by night. How far the running instinct contributes to delinquency and crime we are not able to estimate, but it is one of the greatest factors. About one out of five boys is arrested before the age of twenty-one in most of our large cities, and the beginnings of the going wrong can be traced in many cases to early wanderings.

TRUANCY FROM SCHOOL.

Truancy is another manifestation of the running instinct. It takes a shrewd teacher who knows boylife, a teacher backed up by good parents, to hold a boy in the school room in the warm days of spring when the baseball fever is at its height. Most boys are thoroughly tired of the inactivity, restraint and monotony of the school room and long for the greater excitement and adventure on the outside. Running away from school is the result of two coöperative forces,—the lack of adaptation of the school to the activity of boys, and the persistent determination of boys to be true to their own nature. They rebel against the unnatural limitations of their freedom and they run away.

SPENDING SUNDAY IN THE COUNTRY.

Sunday is a great day for or against the home. The many reports of boys going off into the woods on Sunday are very interesting. Sunday is the boys' nature day. The work of the Boy Scouts and work in summer camps are based upon the boys' love for nature. Parents who wish to be companions and leaders of their boys should recognize and satisfy their desire to go out into the open country. Sunday is the one day of the week in which the father is free to go with his boys. Surely there can be nothing unnatural or irreligious in getting close to nature on any day of the week. More than this, the deep emotions of boys in the woods are genuinely religious. Sunday-school teachers will soon learn to leave the hard settees in an uninteresting room and go with their boys to the real fountains of purity and reverence in the country, and, under the trees, give their lessons in morals and religion.

There are sacred historic spots in all sections of our land, ground which has been made sacred by the blood of noble men and women. There is a period in boy life when there is an intense interest in graveyards and battlegrounds. I often visited historic Concord with groups of reform-school boys,—boys of all nationalities,—but I never yet failed to find a boy who was not deeply impressed at the Bridge and at the Statue of "The Minute Man." The teachers who were present told their boys the stories of what happened on this historic ground. Can there be any more effective method of teaching history? The essays written by these boys were interesting, and one could not stop reading them: this is not usually true of school essays. These trips to historic spots kill two birds with one stone; the boy has a chance to go, and to learn something. Better a trip to Concord or Gettysburg than a visit to any city in the United States, even including Washington.

CAMPING OUT.

If, in addition to the means of travel already suggested, the father will plan to go camping out with his boy and his chums at the gang age, then the climax is reached. There is nothing like it. Some pond should be selected with good boating and fishing and swimming; this pond should be, if possible, within ten or twenty miles of a mountain which the boys can climb, camp on the sides over night, and go to the top for sunrise. This trip they will always remember, and it will kindle a lifelong interest in the hills and mountains. The father who learns to chum with his boys need never fear any separation; all subjects can enter into their conversation. In the life around the camp fire at night there are strange good feelings; there boys like to tell stories; and they ask questions. The camp fire often offers the best opportunity for genuine religious instruction. Better one heart-to-heart talk on religion, when it comes naturally, than a whole year of made up lessons forced upon boys. Genuine religion is such a deep and sacred thing that a very little inspiration lasts forever.

The camp life where boys do all their own work takes a lot of patience, good-will and genuine coöperation. After the second day in camp the boys will eat twice as much as when at home, and the cooks who work in turn have busy days. If, in addition, as I have known boys to do, they build their own camp and boats, no better manual training course could ever be planned for the summer school.

FIGHTING.

There is no doubt that fighting was a very prominent part of a tribe's activity and a close acquaintance with the gang reveals frequent internal eruptions and sometimes well organized fighting expeditions. One gang of my list went fighting Saturday afternoons regularly. Another gang always arranged for a fight

on the 17th of June. This feature of boylife presents a troublesome problem. What should be done about it? When we suddenly come upon two boys fighting, and they are about equally matched, our grown-up standards force us to separate them, but afterwards, as we think it over, we regret that we appeared on the scene at that particular time. It would, perhaps, have been better for all parties if the battle had been fought out.

A great deal of physical and moral courage is required of a boy to do his duty in a gang fight. A little fellow must contend with a larger boy on the other side and hold his undivided attention while the fortunes of war are being settled on another part of the field of battle. As a rule, boys do not need to be encouraged to fight, but neither should they be discouraged without careful consideration of the boy and his environment. There are times when it is necessary for the boy to defend his own rights, if he would not be a coward and lose the road to independence and true manhood. The boy who is a bully needs a good thrashing; the strong-willed boy needs, not inspiration, but guidance; the sensitive, retiring boy needs encouragement to stand his own ground and fight. An old sea captain down on the Kennebec River in Maine had good rules in regard to fighting, which appear to cover the ground:

Rule 1.—If my boy comes home and has given a boy smaller than he is a licking, I give him another.

Rule 2.—If my boy comes home and has allowed a boy bigger than he is to give him a licking, I give him another.

STEALING.

In olden times men used to steal and rob, and if reports are true, it has not entirely ceased today; it has only changed form. The stealing instinct is very strong in our youthful citizens and gets many a boy

into serious trouble. What can be done about it? The first act of every social worker should be to recall his own youth, and be as charitable as his station in life will allow; the second thing to be done is to observe that the environment is more against the boy today than ever before in history. Now, if a boy takes fruit from a fruitstand, he is often arrested for the first offence if possible, and given a record. There would have been none of us without a record if this had been done in our home towns and villages, but we had the advantage of having a chance to steal out of orchards. Occasionally we were corrected by our parents, and after that, we had a chance for a new start. Third, we should observe that there is a very definite relation between the work of the hand and a true property sense. When one learns the value of his own property through the muscles, he begins to respect the property rights of others.

THE CLOSE OF THE GANG-PERIOD.

Boys either enter old or form new voluntary organizations or gangs at about the age of ten or twelve and drop out at about the age of sixteen. Why does a boy drop out of the gang? Not because his interest in baseball and football has subsided, but because he has new social interests; he has entered the second adolescent period and becomes charmed with the graces of the other sex. The youth of sixteen feels himself now far, far above boys of twelve or thirteen years of age. He no longer is satisfied with the companionship of small boys and so withdraws naturally from the gang and leaves a vacant place for another eager aspirant.

THE BOYS WHO DON'T BELONG TO GANGS.

Sheldon found that only three out of four boys belong to the gang. What is the explanation for this outside fourth boy? If the grouping instinct is nat-

ural to boys, why do not all group? There may be many reasons for the exceptions. The outside boy may live in an isolated community where the boys, if any, are older or younger than himself, and the group life is therefore impossible. This fourth boy is sometimes a sensitive, retiring youth who does not care for the rough life of the gang, but prefers to be alone, play with one companion, or with girls. But more often, this fourth boy is a social outcast. He wishes to get into the gang, but the boys won't have him; he cannot bring the right certificate or password; he fails in the one great fundamental virtue upon which all social groups must insist.

SOMETIMES THEY ARE DISLOYAL AND WON'T BE ADMITTED.

Our boy No. 4 may have been trained, unwittingly, by parents or teachers to be a *squealer, snitcher* or *tell-tale*. A tell-tale cannot be a loyal member of the group; he is on the opposite road; he is a traitor to his companions and must be a social outcast, and unless by some good piece of fortune he is re-born he has lost the natural road to social coöperation, genuine citizenship, and the highest manhood. The later the time of the second birth, the more prolonged and painful it is.

LOYALTY THE PRIME VIRTUE OF THE GANG.

One needs only to question a few boys who are in the gang stage to find out this primary virtue. I asked many boys this question: "What kind of a fellow do you let into your gang?"

Answer 1.—"Didn't let anybody in after we started."

Answer 2.—"If he was a good guy and round the corner every night, after a while let him in, if he was not a squealer."

Answer 3.—"If you knew he was not a blower, let him in."

Answer 4.—"If he could keep secrets, let him in."

Some gangs have initiation ceremonies for their new members, as follows:

1.—We make him take an oath to keep secrets.

2.—Punch and rap him all over; put him up in the air and throw him down for five or ten minutes, if he don't cry, let him in.

3.—See if he was trustworthy, if he could keep secrets. Try him first; show him something that we stole; if he didn't tell, let him in.

The fundamental virtue of gang life is found in these crude ceremonies.

Some boys are expelled in disgrace from the gang. To be expelled from school is bad enough, but to be expelled from the gang is the severest punishment ever inflicted upon a boy.

1.—Kicked one fellow out for telling on the others.

2.—Put a fellow out, because he was always squealing on them.

3.—Put him out, because he would run off, when needed to fight.

The essential virtue of gang life is revealed to us again in these reasons for expulsion.

GANG CODES.

Seldom do gangs have a written code of laws, but there are certain well understood rules which are strictly enforced:

1.—Stick up for one another.

2.—If any two stole anything, have to share it with the rest.

3.—If they didn't share up, a fight would begin.

4.—We punched the life out of one fellow for telling on us.

5.—If any other gang made trouble for us, we were all to go (and fight).

6.—Kick a fellow out if he lied to us; kick a fellow out if he lied about us; do nothing to him if he lied to defend us.

Although the highest morals are not displayed in the above rules, yet in them we find the great fundamental virtues of gang life. Throughout all the activities of the gang there is this team or group spirit, —we must stick up for each other,—all go to fight when needed,—divvy up,—pay equal parts of expenses,—and never tell an outsider of our secrets. This may be called the back-bone or *esprit de corps* of the gang. Under discreet guidance the boy can be led from loyalty to his Group to loyalty as citizen of City, State and Nation.

THE VIRTUES DEMANDED IN THE GANG.

Activity is the lever which the shrewd trainer can use in getting the boys into safe and lifegiving exercises, but loyalty is the key which the boys' hero can use to unlock the door to the "Holy of Holies" and enter into the most intimate relations. In the gang, the boys display a genuine, but crude sense of justice, honor, and loyalty. Boys trust each other and like to be trusted. In the group they have a special password like "On my honor," which marks the words as absolutely trustworthy. The most valuable part of the Boy Scout work is the direct appeal to the boys' sense of honor. Traitors cannot be kept in the patrol without its ruin.

The *tell-tale,* the *snitcher,* the *squealer,* the *traitor* must forever be in the unsocial class; boys do not like them; men do not like them, as the highest development of man comes always in social relations. All parents of boys, all teachers and social workers, need to understand the gang boy; how the boy may be guided throughout this critical period; what forms of education are essential to the normal development of the group or social virtues without which no man can

A "GANG."—The boys who make up the gangs are not the children of poverty, but, lacking proper direction, or places to play, they run together on the streets.

rise to his full stature. Do any parents train their boys, unwittingly, to be traitors and social outcasts?

The boy's sense of honor, justice and loyalty stands out prominently in the gang life, and these virtues are very closely related. When we recognize that the social coöperative life is a growth; that the higher standards of honor and loyalty are the natural outgrowth of certain preceding stages; that the imperfect justice of manhood is based upon a still cruder justice in boyhood; that the sense of loyalty as a citizen of town or city is the expansion of loyalty of the boys' group; that the psalmist's standard of swearing to one's own hurt and changing not is the outgrowth of swearing fealty to one's chums for the sake of not getting hurt; and when we see that these later and higher stages cannot come except through the lower, we will begin to recognize the gang or group spirit in some form as an essential part of our boy's education.

THE GANG TO BE MODIFIED AND CONTROLLED.

The whole attitude of educators is swinging away from the old idea of breaking up the gang to the shrewd use of it. Man repeats the history of the race and the boy repeats the most interesting part of it. Instincts and activities which were once very valuable have become, in later years, not only useless but anti-social. Stealing is a very prominent example; within comparatively recent times, stealing from strangers was taught the youths, and success was very highly commended. If the taking of wealth which one has not created is stealing, it is still taught our youths and success is very highly honored. In our day this instinct, however, is considered more and more anti-social. Another example is the teasing and bothering instinct, which is a very uncomfortable manifestation of human nature. We know that in times past men, women and children took great delight in torturing a captured enemy as long as possible

before his death, but many men and some women have become so refined today that they will not kill and eat a chicken. However strongly we may abhor these old instincts which have been given such constant exercise over the greater part of man's history, we cannot expect them to die all at once; the passing must be gradual.

Moreover, if the Creator of the universe took these seemingly rough and crude methods of selecting the higher forms of life upon the earth and had man pass through all stages of savagery in his social development, he was perhaps wise in the choice of his methods. If an Infinite Mind deliberately chose a certain method in the education of the race, it might not be a bad plan to use the same method, or a similar one, in educating the boy. Instead, therefore, of crushing out the tribal instincts of the boy, we should seek to satisfy them that he may pass through the lower into the higher stages as quickly and safely as possible, for as Froebel has so well said, "Vigorous and complete development of each successive stage, depends upon the vigorous and characteristic development of all preceding stages of life."

CHAPTER XXIII.

"Boys' Clubs."

THE FIRST BOYS' CLUB.

THE best record we have of the beginning of the Boys' Club movement is the following statement made by Frank S. Mason, of the Federated Boys' Clubs Executive Committee:

"In 1860, in Hartford, Connecticut, the center of insurance interests and Yankee notions, three earnest young ladies started the first Boys' Club of which we have any record. For some reason it was called the Dashaway Club. Its members comprised boys varying in ages from fourteen to twenty, and about fifty in number. It was self governing, and had, as features, games and play, theatricals, music, dancing, and a library of boys' books. (No athletics, no manual training.) The Civil War led to a suspension of the work, but it was taken up again in 1867 as the Sixth Ward Temperance Society. It was carried on for several years, but gradually the boys grew up and drifted away and probably the temperance work subsided. Then a period of five or six years elapsed during which no work was done. In 1880, Miss Mary Hall, at the instance of Mr. A. E. Burr, took up the work and has most successfully carried it on since that time as the Good Will Club of Hartford, now averaging three hundred boys a night."

THE DESIRE TO KEEP BOYS OFF THE STREETS.

Almost all Boys' Clubs have been organized within the last thirty years but their histories would read very much like that of the Hartford Club. As a rule

they began their work in very meagre quarters, usually in an old vacant store. The big idea in the minds of the leaders was to get the boys off the streets. These people realized, as more and more people have realized each year, that there are thousands of boys in our cities who spend their evenings on the streets, in pool rooms and in cheap theaters, instead of being at home. Boys' Clubs were organized first of all to meet this condition.

WHY BOYS GO OUT ON THE STREETS—FOR FUN.

Boys who go out evenings for their entertainment, and a large proportion of them do, come from many different kinds of homes. Some of them have comfortable homes and good parents; but the parents work hard and want things quiet in the evening. Boys do not like to be quiet and to "keep still." Often the mother works out during the day, and has to do the family work in the evening, so that she has no time to amuse the children. Both the father and mother are tired out with hard work, and often it is a relief when the boy of the house goes out. Many of the homes are the most unattractive places in which to stay and to find amusement, even when the parents do the best they can. There is no money to buy games and musical instruments, and often the whole family gathers around the kitchen stove, with only the light from one oil lamp. Many children have no home which is fit to live in, because of the drunkenness of the father or mother or both. The result of these conditions is that the boy takes his cap off the hook and says, "I am going out to have some fun." This is the reason so many boys are on the streets; they want amusement and interests which they can not get at home.

Some boys go out directly after supper; some go without any supper; some go to school in the morning and do not come home until late at night; some

1. An absorbing Game of "Craps."
2. Diving from a Float beside a Recreation Pier.

stay out all night, sometimes several nights in succession, even in cold weather. "Bunking out," they call it. I have known boys seven years old to do this.

THE ORIGIN OF BOYS' GANGS.

Now there is absolutely no fun for a boy who goes into the street for amusement, if he is alone, so he joins the "gang" at the corner. The worst gangs in existence are made up of boys who in the first place took their caps off the hooks and said, "I am going out to have some fun." These boys meet at the corner and plan mischief and worse, because there is nothing else to do. In the beginning, the boy finds himself on the wrong side of the law, because he can not play on the streets without breaking laws, and there is nowhere else for him to play. Gradually he gets the idea that the law is against him anyway, and the more he can do against the law without being caught, the more fun he is having.

GANGS AND THE CHILDREN OF FOREIGNERS.

In our cities are many colonies of foreigners. They have their own churches, stores, banks, and social life. Many of the older people do not even speak the English language. The child of the foreigner goes to school. He learns more English, and more American ways and customs than his parents ever do. Very soon he tells his parents that they do not understand things in America; he loses respect for them, and soon escapes from their control. I knew a Lithuanian boy, seven years old, who would not speak the language of his parents and pretended that he did not understand them. He told them very boastfully that he could speak English and that they could not. Now if the education of these foreign boys, outside the time they spend in school and in church, is left to the street and the gang, they very speedily learn the kind of American ways and customs which attracts

the attention of the patrolman on the beat, and which often brings them into the juvenile court.

THE WORK OF THE BOYS' CLUB BEGINS EARLY.

In planning to meet these needs, the Boys' Club worker aims especially to reach the young boys, and to hold them year after year. He does not believe in waiting until the boy is eighteen or nineteen years old, and then trying to reform him if he has gone wrong. It is usually too late then. The work is preventive and constructive rather than reformative.

There are various kinds of Boys' Clubs. There are church clubs, settlement clubs, and small groups which call themselves Boys' Clubs. What is meant by Boys' Clubs in this article is the mass Boys' Club, which has at least fifty active members, and has rooms where any member may come any week day night.

IT APPEALS TO THE BOYS' LOVE OF PLAY.

All Boys' Clubs attract boys from the streets by their play facilities. First, they legalize play by giving the boys a place of their own to play in. In their game rooms, gymnasiums, basketball courts, bowling alleys, swimming pools and other amusement activities, the boys get the fun for which they are looking. Here is a place where they are never told to "keep still" or to "move on." Here they can give free rein to their multitude of nerves and muscles, and can "blow off steam." Here their surplus energies are utilized and expended in wholesome ways, without disturbing any one. This is the right way to get the boys off the street, by giving them something in place of it which is more attractive.

IT TAKES THE PLACE OF THE GANG, SOMETIMES ABSORBING IT BODILY.

To repeat, the boy who goes out into the street always belongs to the gang at the corner. The same

people who say "get the boys off the street," and think it can be done by the police, say also, "break up the gang." Any one who knows boys, knows that this is an impossibility. So long as there are boys, so long will boys get together and will follow a leader, call it a gang or a Boys' Club. In fact the Boys' Club draws whole gangs into it, and simply turns the tremendous energy in them into the right channels. Sometimes the gang is turned into a basketball team, or some other group in the Club activities which appeals to its members. The Boys' Club is simply one big gang with the club superintendent and other workers as leaders. They are, or should be, trained men who understand boys and can plan and organize for them. In this way all the boys become a part of one big gang; and instead of the measly little "gang spirit," there grows up the "Club spirit." It is the "Club spirit" which really controls the boys in the club and makes them take care of the property. There are no rules other than a boy's own sense of right and wrong; yet in clubs conducted on this basis, defacing walls and furniture is practically unknown. In a Boys' Club which handles three hundred boys a night, it would be impossible to control them without their own coöperation.

ITS GYMNASIUM WORK—ESPECIALLY FOR THE DEFECTIVE.

An important feature of the work of all Boys' Clubs is their gymnasium work. It is a known fact that the boys of the kind which the clubs aim to reach, while they get the reputation of being hardy and tough because of the hardships which they endure, in reality are usually below the standard of the normal boy. In the system of medical examinations in the Worcester Boys' Club, over one-fourth of those examined were found to be in some way defective. Many had weak hearts and other ailments, which

might have worked serious injury to them, if they had not been discovered.

It is essential for the proper bringing up of any boy to healthy manhood that he should have some form of physical training. With the average Boys' Club boy this is especially necessary because of his handicaps. In the club, the trained physical instructor, who is selected because of his particular ability in handling this kind of boy, gives him with the training, the fun and the outlet for his surplus energy which is so necessary. Boys' Clubs, everywhere, are teaching boys to build up their bodies, to care for them, to breathe properly, to stand straight, and to be clean. Self-reliance and initiative are developed also in the boy who participates.

All these various activities, such as the game rooms, gymnasiums, basketball courts, bowling alleys, and swimming pools, draw the boys from the street and into the club. They do not come to have their bodies built up, to be washed, to read good books, to be educated along any line, or to become better boys. They come to have fun. The Boys' Club invites them in the first place, to come and play in a place of their own. They seek the other activities, physical and educational, of their own accord; not because they have been told or advised to do so, but from choice. Many boys who attend the night schools and the industrial schools do so as a direct result of the interest aroused in the educational classes of the Boys' Club. The public school physician tells a boy that he has a skin disease and must stay away from school until he is cured. The boy grins and proceeds to take a vacation. When a Boys' Club physician tells a boy to stay out until he is cured, he gets well as soon as possible. And so, through the love of play which the club satisfies, it reaches many boys whom other institutions could never touch. It is a question of "first get your boy."

THE FIRST BOYS' CLUB AS IT EXISTS TODAY.
1. The Clay Modeling room; 2. The room for small boys.

ITS CLASSES FOR TRADES AND MANUAL TRAINING.

There are various kinds of educational classes in the different Boys' Clubs. Not all the classes are found in any one club, but each club develops such classes as may seem to meet a need. Manual training, carpentry, printing, plumbing, shoe cobbling in which the boys are taught to mend their own shoes and those of the family, sign painting, chair seating, free hand drawing, mechanical drawing and clay modelling, are some of the subjects taught. Through these classes it is often possible for a boy to discover what work he is best fitted for, and would best follow.

ITS MISCELLANEOUS ACTIVITIES.

Many clubs have military companies, troops of boy scouts, glee and dramatic clubs, story telling for the little fellows, and small group clubs of various kinds. They also have talks and entertainments for the boys and their friends. There is usually a separate library and reading room which is furnished with magazines and books especially suited to boys. In some places, the public library has recognized the opportunity for reaching the boys through the club and has coöperated with it by sending books to be loaned to the boys. Usually in a Boys' Club there is some form of savings bank, in which the boys deposit in pennies, large sums of money annually. Many of these banks are conducted just like regular savings banks with deposit slips, and pass books, and pay interest on deposits at the current rate.

In the summer there are Boys' Club camps, to which the boys go from the heat of the city. Boys who especially need the vacation because of lung trouble or lack of nourishment, are given first consideration. Sometimes a whole family of boys is taken in order to give the mother a chance for a needed rest. Some clubs have their own playgrounds and gardens.

There is absolutely no attempt made to give re-

ligious teaching in the Boys' Clubs; they are non-sectarian organizations. But all through the club the boy receives just the advice, care and instruction which will make him a better man mentally and morally; and will better fit him for the spiritual teaching of his own church.

BOYS' CLUBS AND JUVENILE PROBATION WORK.

From the beginning of this work, Boys' Club men have taken boys from the courts and have helped them to become decent members of society instead of outcasts and criminals. Now some of these men are being appointed by the courts officially as probation officers for juveniles. There are great advantages in combining these two lines of work. The Boys' Club man, in the first place is especially fitted to handle boys. It is his life work and has usually been undertaken because of especial ability along that line. Then, too, he more than any one else knows the boys of his city and the various gangs.

In Worcester, most of the juvenile probation work is done by the probation officer for juveniles as superintendent of the Boys' Club, and as a friend of the boys, not as a court official; although at the same time, he has the official authority to use when necessary. But he has beside that, all the resources of the Boys' Club, and does a large part of the probation work in the club. When he tells a boy that he must keep off the street, he has something else to offer him. He is able with all the various activities of the club to arouse different interests in life from what the boy had before. When the term of probation is over, the boy is not lost sight of, because as a rule the boy has become thoroughly interested in the club and continues to come, sometimes for years after his probation is over. Many boys are handled through the club without an appearance in court at all, thus saving the boy from the stigma of a police court record

and association. Some of these cases come from the police, some directly from the original complainant.

Very few such probation cases, handled through the Boys' Club, ever have to be returned to the courts. It is also a fact that very few Boys' Club boys are ever complained against. It is not that the Boys' Club boy is a different kind of boy. He lives in the same neighborhood, in the same house, perhaps, and with the same kind of parents. But the club boy spends his evenings in a different environment, he is under different influences, and he develops different interests.

In the Club building, the children of both the foreign born and American born rub up against the boys of all nationalities, amid right circumstances. They learn the good in each other, not the worst. They learn to respect law and order and the rights of others, for they have certain rights of their own which they want protected.

The Federated Boys' Clubs, the national organization of Boys' Clubs, has recently made a canvass of the field and has received returns from one hundred and ten clubs, showing an aggregate enrollment of 108,063 boys. As has been stated, the growth of the Boys' Club movement was at first very slow; but great advancement has been made within the last few years. Some of the Boys' Clubs which began in as small a way as the Good Will Club, of Hartford, now have large memberships and fine buildings, notably the Fall River, Massachusetts, Boys' Club, whose building costing about $250,000 was the gift of Mr. M. C. D. Borden, and the New York Boys' Club, whose building costing $200,000 was the gift of the late E. H. Harriman. Pawtucket, Rhode Island; Waterbury, Connecticut; Troy, New York; Pittsburg and Germantown, Pennsylvania; Indianapolis, Indiana, and many other cities have splendid quarters for carrying on their work, and all started in very small ways. The Pittsfield, Massachusetts, Boys' Club, the gift of Mr.

Zenas Crane, is regarded by many as a model Boys' Club in every way. Springfield, Massachusetts, has a fine building, one of the first built with money raised by popular subscription, and not by the gift of one man.

Boys' Clubs as they are now supported by private capital are run very economically, much more so than they could be as a municipal plant. They are being run by men who see more in their work than a money value; but probably the Boys' Club will do a larger work when it is supported by the city, which can provide equipment for reaching more boys.

The boy problem is a separate and distinct one and must be treated as such. The best work can not be done in an institution devoting only a part of its time and energies to boys. It must be a real Boys' Club with rooms to which a boy is welcome at all times, not merely for a short time after school, or for certain evenings. Whether this work will be done in the future by the municipality, or whether it will always depend as it does now on private support and be under private control, the most effective work will continue to be done by the mass Boys' Club.

CHAPTER XXIV.

High School and College Societies and Morality.

THE RECENT GROWTH OF SCHOOL SOCIETIES IN INFLUENCE AND FAVOR.

IN the last ten years, an important change has taken place in the attitude of the general public and of educational leaders toward social activities in the school. In place of the indifference and even the direct hostility of former times, there is now sympathy and appreciation, even sometimes to the extent of throwing the more direct functions of the school into the background. This change has been brought about, partly, by the action of intelligent leaders who discovered, by means of the George Junior Republic and similar activities, the potency of the Froebelian principle of self-activity in the great work of character formation, and, partly, by the irresistible attraction of the "new rich" to the aristocratic secondary and higher schools of England, where such social activities have long been recognized as a means of securing certain definite moral and physical results.

AN OUTLINE OF THE DISCUSSION OF SCHOOL SOCIETIES AND MORALITY.

To evaluate these social activities of students in America is the aim of the present paper. We shall first explain the use of the term morality as employed in this article; next, we shall discuss the direct and indirect moral values to be obtained through student societies. The pathological phase of the subject,

treating of the different excesses resulting from undue socialization, naturally follows this analysis of the constructive side of the subject. To complete the discussion, the writer has included a brief summary of the moral aspects of the more important college student societies like the fraternity, athletic organizations, the student body and the debating club, and a supplementary account of the same organizations in the high school, which is now, perhaps, the most burning question in the entire range of secondary school management.

THE WIDER, POSITIVE MEANING OF MORALITY.

The term "morality" ordinarily has to the intelligent reader merely negative connotations. The moral person is one who does not cheat his neighbor, gamble, lie, eat or drink excessively, or in any way violate the conventional code of customs in a particular community. For the purposes of this paper, the reader must leave behind him this popular opinion of morality and must view morality as fundamentally constructive and positive, and as being, in short, character building. All those forces which make for social efficiency are moral. The moral person is primarily one who can secure results in any field of effort, not for himself, but for the group or community of which he forms a part. In getting these results, he must, in general, observe the conventional "taboos" and customs which society has established. But this negative aspect is merely incidental to social efficiency. Our problem narrows itself down to this issue: "How do student societies make the individual more effective socially?"

REQUISITES FOR SOCIAL EFFICIENCY.

In attempting to answer this question, we must discriminate between the two elementary ideas involved in the phrase "social efficiency." Efficiency is an individual matter. Before one can be of service to society,

he must possess a reasonably effective nervous mechanism, a clear logical intellect, and a certain imaginative and emotional expansion. A well meaning person without strength, ability, or force of some sort, is entirely negligible. Positive morality is, therefore, undoubtedly based on a certain amount of individual differentiation. The social direction to this individual differentiation is usually more difficult to secure in practical life, and it is to this aspect of the problem that most educators have turned their attention. In this discussion of the value of student societies, we shall endeavor to keep both aspects of the problem in view. We shall endeavor to show how such activities make for individual development as well as to point out their bearing on increased socialization.

ADOLESCENCE AS RELATED TO SOCIALIZATION.

There is, perhaps, no truer saying than that man is "par excellence" the social animal. From infancy on through Shakespeare's seven stages to senescence, man is continuously shaped by the customs, traditions and presence of his fellows. This predominating social instinct takes different forms at different periods. In the age of sturdy boyhood, from seven to twelve, the rule of the simple local group, the neighborhood gang or school group is all powerful in its opinions and traditions. With adolescence, the period we are most concerned with in this paper, there comes a great change in the direction of the social instinct. The individual, to a large extent emancipated from the yoke of the petty, local unit, becomes imaginatively receptive to the great forces of society, religion, country, and sex, as embodied in appropriate institutions. Through this imaginative receptivity the individual becomes a man or woman, and the mind turns toward the larger things that interest men and women.

THE ADOLESCENT MOST MARKEDLY INFLUENCED BY HIS COMPANIONS.

During this stage of development, the adolescent gains much from traditions in his family and much, oftentimes, from ideal presentations in art; but most of all from companions of his own age or from those a few years older. During this period of imaginative assimilation, it is important that he should be surrounded by companions presenting many different types, from each of which he gathers something to re-enforce some otherwise forgotten element in his own nature. The importance of good companions is a frequent theme with moralists and, indeed, one of importance. Certainly, principals of schools owe to their patrons a more effective weeding process in getting rid of predominantly vicious boys than they ordinarily do. Nevertheless, the important point is variety. Students in many vital ways learn from each other more than from their instructors; and they should not be permitted, for lack of association with many different types, to harden, in their youth, into some provincial mold of conventionality. Very much to the point here is Cardinal Newman's dictum that in the Oxford University, apart from the teachers, the students gave themselves a much more effective education than they could have obtained at the best regulated theological institution.

GROWTH IN NUMBERS AND OTHER CHANGES IN COLLEGE PRODUCE NEW SOCIAL NEEDS.

The old American college, with its division into relatively homogeneous class groups, bound together by the tie of personal association every day for four years, met the social needs of its students admirably. Such an organization was open and democratic, and it was of particular value to those students whose previous life had been spent in a narrow and contracted environment. The larger institutions with

their numbers running into thousands, with their multiplicity of courses, and with their club life dominated by exclusive cliques of the fashionable, the well-to-do, and the athletic, have not been able to establish a substitute for the old conditions. The efforts to meet this need through the organizations of general clubs, like students' unions, have thus far failed.

THE ADOLESCENT NEEDS A SMALL GROUP OF NEAR COMRADES.

One must recognize, however, that this large and free field for general association, necessary as it is, by no means meets all the psychic and social necessities of youth. The adolescent, with his imagination kindled by the picture of future greatness, with a soul hungry for distinction, is, after all, at least at the outset of his career, a coward. He must have a group which is his group, a body of clansmen, on whose support he can depend in his hour of need. The emotional upheaval of the period from thirteen to eighteen makes, in the same general direction, secrecy, vows of devotion to the death, high sounding phraseology and elaborate but bizarre symbolism, express some of the deepest feelings in the youngster's soul. In the German universities, these factors have produced the *Corps* or *Landmannschaften* and other color-bearing societies. In America, the Greek letter fraternity has been the result. It is not the purpose of the writer to justify or condemn the fraternity, but merely to point out that the tendency to form small exclusive secret groups among students is inherent among adolescents and is a factor with which we must reckon.

GENERAL ADVANTAGES OF THE SECRET SOCIETY.

Undoubtedly such an experience is worth while. Temporarily to sink one's ideals in the traditions of a group; to feel the strong support of a band of chosen friends behind one; to experience the expansion of the

ego which comes from vague and loftly vows; turgid eloquence, and symbolism,—all this broadens the youth's experience and develops his character. All this has positive moral force.

SOME DISADVANTAGES OF THE SECRET SOCIETY.

On the other hand, too exclusive or too continuous a devotion to such a narrow group means arrested development. The larger values are obtained in the open fight and contact of the class, of the athletic field, and of the debating hall. In adult life, the secret society "joiner," whose life is exclusively absorbed by the interests of his orders, is justly regarded, by all sensible men, with a good natured contempt. So in the student world, there is, in many cases, serious danger from over concentration in narrow club life.

SUCH SOCIETIES AS OUTLETS FOR FEELINGS OF REBELLION.

A third function of student societies is found in their providing a fairly safe outlet for those feelings of reaction and rebellion which are naturally engendered by a severe course of intellectual training and discipline; for example, the rigid requirements in the secondary school systems of the countries of continental Europe. In any educational system, certain processes demanding exactness and mastery of mechanical detail are likely to be repulsive to the average boy and girl. Insistence on results in these processes leads to certain feeling of rebellion toward, and dislike of, school and teacher. During the last quarter of a century, many of our best teachers in America have endeavored to reduce these pain-producing aspects of study, so as to make the entire learning process one of pleasure. The results have not been reassuring. Professor Bagley finds many supporters in his contention that our schools, both elementary and secondary, must return to a more rigoristic conception, which, of necessity, means some reaction on part of

the pupils. The student clubs with their opportunities for different forms of self-activity make the school as an institution attractive. They are safety-valves for the pent-up reactions, mental and physical, which would otherwise result in rowdyism, malice and permanent antagonism to the scholastic *régime*. Nothing more readily creates harmony than the realization that teachers, necessarily pedagogues and disciplinarians in the recitation room, are human beings also. The athletic games and literary societies afford the teachers just such an opportunity for comradeship.

So far we have discussed the more general values of student activities, those which make for social efficiency by expanding and developing the individual. These values while somewhat intangible and difficult to describe, dealing as they do with those deeper and somewhat yeasty realms of adolescent experiences, which have not yet been accurately explored and charted, are really the most important. The practical values which we are about to describe are more commonly recognized and may be treated somewhat briefly.

MISCELLANEOUS PRACTICAL ADVANTAGES OF THE SOCIETY.

No one doubts that in social education, participation is half the battle. To learn leadership, one must first serve in the ranks, work on committees, make motions, obey orders, and master the working of the social group largely by suggestion and imitation. The attitude of compromise, the biding of one's time, the ability to proceed to a point obliquely, these are not learned from abstract considerations or from lectures, but by actual participation. No amount of learning or zeal can take the place of familiarity with the habits and traditions of the group. To grow up in the midst of voluntary societies and to participate at an early age in their management have great significance, especially in the days of studenthood, forming, as they

do, a sort of half-way station between the family and the world.

WORK IN SUCH SOCIETIES AS TRAINING FOR SOCIAL WORKERS.

Social training through early participation in organizations naturally has its most immediate bearing on politics and citizenship, although it is also valuable for social workers in other fields, such as the church and social settlements. The old time devotion to rhetoric and oratory has disappeared from most of the largest and most typical American universities. In its place, we have the intercollegiate debate and the student body organizations. Both of these activities have excellent possibilities in the way of training, which are far from being realized in the majority of cases.

ATHLETIC TRAINING.

The actual physical value of college athletics is a much debated question, which we will postpone, only remarking by the way, that whatever actual conditions may be, owing to competition and commercialism, play activity offers the great field for sane physical development. England, which, in this field, is many years in advance of America, affords an illustration of what can be done.

TRAINING IN SOCIAL USAGE.

Another use of the student club is the familiarization of its members with current etiquette and usages of good society. Some of the more recent forms of student life specialize in this direction. The fraternity and sorority in particular, having complete control of club-houses, are in position to train their members through the exercise of hospitality. The change wrought in many students is difficult to believe; raw, shy, sometimes gawky, youths from the small town or from the country develop into men and women of

easy manners and self-possession. The women's organizations accomplish the most noteworthy results in this direction. It is true that many of the students who most need this training have no opportunity to acquire it under the present system, which tends to select along the lines of social availability. This fact, however, should not obscure the social value of the results obtained.

EXCESSES FROM UNDUE SOCIALIZATION.

Up to this point we have endeavored to present the arguments for students' clubs, showing, firstly, their service in developing their members' individuality, and secondly, pointing out certain immediate practical results which flow from participation in their activities. This brings us to the pathology of the subject, the excesses of different descriptions which result from the abounding vitality and lack of perspective characteristic of youth. This aspect of the subject, because of its picturesque possibilities, has been unduly emphasized both in the reminiscences of alumni and in stories in sensational newspapers. In the numerous stories written about student life, few of which have reached even mediocrity, the spectacular side of college social activities has been allowed to crowd all the serious interests of college life off the stage. This has resulted in a false and lurid picture.

PHYSICAL EXCESSES AND DANGERS GROWING OUT OF THEM.

A tendency to physical excess has marked youth at school in all ages of the world and in all lands. It takes the form of drinking, gourmandizing, fighting, duelling, playing rough pranks, fighting the police, and such survivals of atavistic customs as hazing. In this phenomenon there is nothing remarkable to the student of human nature who has studied the young male as a physiological and psychological unit. In groups, re-

leased from the necessity of manual work and well fed, they naturally carry certain animal traits further than in a normal environment. However, it may still be questioned whether as respects vice, students are as a class more guilty than the same number of youth living at home. As regards physical violence, such as town and gown rows, hazing, fighting, and rushing, there has been a steady improvement in recent years. Unfortunately the same can not be said of sins against the body, particularly in the larger institutions of the country. In these colleges and universities, there are large and socially influential groups of students whose ideal is the fast life of sporting men. A sufficiently decent exterior is usually maintained to deceive college authorities and the average parent. A boy of sociable disposition with plenty of spending money joins one of these groups, without the slightest knowledge of what he is doing, and in nine cases out of ten succumbs to the low moral standard of his group. Mr. C. F. Birdseye has performed a valuable service for the country in exposing this condition of affairs; and those interested in following this line of argument further are directed to his book for details.

DANGERS INCIDENT TO YOUTH IN COLLEGE FREEDOM.

No one supposes that the average college can reach the normal standard of a theological seminary, and from the age of six when the child enters the public school there must exist a certain danger of moral contamination, without which character cannot develop. The change from the comparatively stable conditions of the home town to the large college or university is too abrupt for the age at which it takes place. A man or woman of twenty-one or two profits by the full freedom allowed, but boys and girls, often not more than seventeen, are victims of circumstances. If they happen upon the proper group, all is well; otherwise, rapid moral degeneration takes place. The solution

for this problem is found in two different directions: If parents could be induced to defer their children's entrance to college until they were of sufficient age to judge for themselves, much would be gained. One readily recognizes here a powerful argument for the six year high-school course in towns of considerable size. Another remedy rests with the college authorities, who could—some of them have already done so—prevent intensive club life during the first year or two of the student's course, substituting therefor small supervised dormitories, and it may be said that this is the course likely to be taken in many colleges. Small colleges, under strong religious influences and situated in country towns, possess certain advantages in caring for immature students, because it is possible for them to create a strong feeling of personal responsibility.

With no desire to play the alarmist, still we cannot leave this topic without repeating the thought of the foregoing paragraphs and warning parents and guardians that the modern college is full of the gravest moral dangers to immature youth and that these dangers are below the surface and, therefore, all the more serious.

THE PREPONDERANCE OF EXTRA-ACADEMIC ACTIVITIES.

Not long ago, the statement was made concerning the president of a certain large college that he found it a country club and left it a university. Such an epigram bears eloquent testimony to the importance of extra-academic activities in many quarters. The popular student has his athletic interests, his dramatic interests and his club interests, in addition to the intellectual work which should be his first concern. As a consequence, the student has no time to assimilate the subject matter of his courses; he soon becomes proficient in the art of skimming, and in skillful intuitions. In this manner he passes rapidly but superficially through the mechanism of instruction without secur-

ing any of those deeper and more lasting impressions which are inevitably the result of a certain amount of leisure. To talk the shop of study outside the classroom is bad form. For instance, in a society supposedly devoted to intellectual ends, the genuine interests of the students consist of week-end dances and foot-ball games. As the constituency of a college becomes wealthy, the problem of over-socialization becomes more pressing. In a small country college, the spur of necessity in achieving a career forms a corrective; but this corrective becomes less and less operative as the institution grows. Here again the natural tendencies of youth must be confronted with a policy of firmness and utilization.

SUMMARY OF EXCESSES FROM STUDENT SOCIETIES.

To summarize, the tendencies of youth, although they are valuable and form a necessary basis for development, are by no means infallible. Left unchecked they result in physical excess, dissipation, rowdyism, snobbery, idle display, and frivolity. These tendencies must be shaped by a wise, comprehensive, sympathetic, social tradition, but, at the same time, firm and clean-cut, embodied in appropriate regulations which will be courageously enforced. Boys and girls in later adolescence cannot be turned loose to follow their own instincts exclusively without much danger of shipwreck. In a specified and subordinate field, student societies as a sort of by-product in education have a distinct place, but at the present time in America there is a considerable likelihood of over emphasis.

THE MORAL ASPECTS OF THE DIFFERENT COLLEGE STUDENT ORGANIZATIONS.

Up to this point in the paper, the aim has been to present the subject from the standpoint of genetic psychology, showing the relation between certain tendencies in human nature and the subject in hand. We

are now ready to supplement this survey with certain considerations of a practical nature relating to the immediate moral conditions in certain student organizations. Owing to the fundamental difference of age, the college and high school will be treated separately. In the college field the most important aspects are found in connection with student-body organization, with athletics, fraternities, debating and religious societies.

1. *The College Class and the Student Body.*

With respect to the college class, there remains little to be written. In the main a beneficent force, it is gradually falling into the background in the larger institutions. A new organization, the student-body, is taking its place as the chief general organ of undergraduate opinion. But the new unit has not many of those deep roots in sentiment which characterized the class. Although the average student is passionately loyal to his alma mater, he in no way connects this loyalty with the institution which represents it. We have here the same gulf which we find in many American city communities; much patriotism of a vague emotional sort but little of the sustained and detailed attention which means efficiency. In many colleges, the interest in student-body affairs is somewhat languid and sporadic. In such cases the control of affairs falls largely into the hands of a highly select class of student politicians who precociously anticipate all the arts of the ward manipulator. Elsewhere, the student-body organization is the arena where contending factions, whether athletic, social, fraternity or anti-fraternity, settle their differences. In short the student community is the average American civic community in miniature and suffers from the same social diseases, namely, excessive individualism and the lack of well-sustained public opinion. Occasionally, the student-body organization represents the public opinion of the

students and they are proud of it. Herein lies the hope of the future. Instead of being ignored by presidents and faculties, the student-body should be used, its officials should be honored and suitable times and places should be provided for its meetings.

2. *Athletics and Athletic Organizations.*

In the public and undergraduate eye, athletics eclipse all other college interests. A large library might easily be filled with a record of the controversies which have arisen over the control of these physical contests. In college faculties one invariably finds two strongly developed antagonistic factions with diametrically opposed views on this all-absorbing topic. The positive side in the controversy points to the superiority of games to other forms of physical exercise, to their service in developing an *esprit de corps* among the students, to the elimination of rowdyism owing to interest in athletics and above all to their advertising value in attracting students. The opposing school of opinion, on the other hand, emphasizes the neglect of intellectual interests, the worship of the purely muscular, the development of the gambling mania and the spectacular sensationalism of the newspapers. It will be noticed that the abuses specified in the foregoing sentence are all the result of the peculiar present organization of intercollegiate contests and are in no way indissolubly bound up with athletic games *per se.* Only one or two small institutions like Clark College have had the insight and courage to apply the inference from this generalization and to prohibit intercollegiate athletic contests while at the same time providing sufficient facilities for universal participation in games within the college. The writer realizes that this solution is not everywhere immediately applicable in the existing state of public opinion but believes that it is ultimately the only satisfactory method.

Until the time arrives when public opinion will per-

mit the adoption of the policy suggested, certain palliative measures have value in minimizing the well-recognized evils of intercollegiate contests. Important among these palliative measures may be placed the strict limitation of the number of games in a season and of the number of athletic activities open to any one student, the adoption of a business-like system of accounts, the exclusion of paid professional coaches, and the playing of games on college grounds instead of on city athletic fields. Some of the remedies proposed for the evils of athleticism as for instance the substitution of one form of football for another, although of merit in themselves, in no way strike at the root of the evil. It is to be regretted that the intense competition for students which prevails has closed the mouths of many men well qualified to speak and to act.

3. *The College Fraternity.*

Difficulties arising from the presence of the Greek letter fraternities or college secret societies have received little publicity as compared with the evils of athleticism; but they have been felt more acutely among the undergraduates themselves. The fraternity, as we have already seen, satisfies many of the strongest instincts of adolescence and, in addition, trains its members in social forms,—often a considerable factor in achieving success. To offset these merits, we find that the very strength of the fraternity makes it particularly liable to many of the perversions accompanying adolescence. Besides, from one point of view, it is an anomaly, being an exclusive and aristocratic organization in a democratic society. Its presence is invariably marked by bitterness, jealousies and quarrels. A more open organization, like the English college, satisfying the social needs of its members without the emphasis on family, money and athletic prowess characteristic of the average fraternity, would undoubtedly be an improvement. But most efforts to provide sub-

stitutes for the fraternity have failed. The old time open literary society is now only possible in the smaller denominational colleges. The attempt to transform college dormitories into real social units has not yet succeeded, although existing experiments in this direction are not perhaps conclusive. The establishment of residence halls under the control of religious denominations also suggests possibilities of importance.

Perhaps more is to be hoped from the evolution of the fraternity itself than from the numerous attempts to find a suitable substitute. In many instances, alumni influence has been a powerful factor for good in securing steadiness among the undergraduate chapter-houses. The suggestions of Dr. G. Stanley Hall and Mr. C. F. Birdseye, relative to the extension and systematizing of alumni influence, merit more practical consideration than they have yet received. Among the women's fraternities the Pan-Hellenic organization with its code of uniform standards contains powerful possibilities for good, some of which are being realized. In a few of the New England colleges, the fraternity organization has been made universal, the college authorities compelling the minority outside the older clubs to organize special societies. Where such action is taken the objection to the fraternity, based on its exclusiveness, disappears, at least nominally.

Where organizations are as small and exclusive in character as the fraternities, it is particularly important that the individual find the group most congenial and best adapted to his needs. In many Western colleges competition between fraternities is so keen that desirable men are pledged before matriculation or very shortly after. As a result, many maladjustments occur, and, as previously indicated, much moral deterioration results from early precipitation of immature boys into a precocious sporting atmosphere. As a remedy for this undesirable state of affairs, it

has been proposed that all Freshmen be compelled to live in college dormitories during their first year; thereby making a large circle of acquaintances and providing the basis for an intelligent judgment on the merits of fraternities afterwards.

4. *College Debating Clubs.*

The new ideals in oratory and debating which characterize the present generation of college men and women are, in the main, a decided advance on the loose rhetoric of forty years ago, which still survives in some of the smaller colleges of the Middle West. To collect evidence, to sift and organize it in briefs, to drive home the salient points in a case, after having thoroughly mastered it, is certainly better training for the complex economic and political questions of modern life than the "silver tongued oratory" formerly prevalent. Like college athletics, college debating is open to the charge of being too highly specialized. A few men receive admirable training in the important contest debates, but practice before the class in forensics is an inadequate substitute for the old debating society or such organizations as the Oxford and Cambridge unions in their earlier days. The modern college needs large clubs with opportunities for vigorous cut-and-thrust speeches, not too long and not smelling too strongly of the lamp.

5. *Religious Organizations.*

Before leaving the topic of college societies, some consideration should be given to religious organizations among students. The college branches of the Young Men's and Young Women's Christian Associations are now highly centralized, with traveling secretaries, expensive buildings and summer conferences. In no phase of college work is the American talent for organization more clearly shown. In many colleges these societies perform much useful work in finding

places for new students to live, in publishing directories of boarding houses, in finding positions for the unemployed and in serving the student public in various other ways. They also serve as rallying points for students of religious antecedents and thus serve as effective checks to moral deterioration. Mere membership in such an organization forces a man to a certain care and circumspection in conduct. Many of the older men exercise a profound influence for good on the student community. Outside the distinctly denominational colleges and a few exceptional universities, like Yale, the Christian associations exert no marked influence of a positive character. This fact, somewhat astonishing when one considers the wealth of organization and resource back of Y. M. C. A. and Y. W. C. A., is due largely to their inability to phrase the realities of the religious life in modern terms. Their educational classes for the study of the Bible are mainly in the hands of untrained men; the point of view is pre-scientific and is in striking contrast to the methods of criticism and analysis prevailing in the university departments. A few men of power combining personal piety with a comprehensive grasp of modern intellectual problems and versed in the newer movements in sociology and religious psychology could undoubtedly effect a revolution in many colleges.

THE MORAL ASPECTS OF STUDENT ORGANIZATIONS IN HIGH SCHOOLS.

The rapid growth of high schools during the last third of a century has provided a new and extensive field for student activities. The strongest tendency here has been almost slavish imitation of college standards and societies. Few high schools of any size can be found without a full roster of clubs, including athletic teams, musical and debating clubs, fraternities, etc., all following as closely as possible the model of some neighboring college. In case of some of these

organizations, the imitation has been most unfortunate and has led to disastrous results. This is true of the fraternity, a form of society suitable only to more mature students, and of the purely social club devoted to dancing and card playing. The struggle for the control of such clubs has been intense and abounding in tragic possibilities. Student rebellions and strikes have been organized, teachers and principals have lost their positions and schools have actually broken up. City school boards and State legislatures have, in some cases, prohibited such societies and have been sustained in their action by the courts. A committee of the National Education Association reported against the continuation of high school secret societies. The success of these negative methods has been somewhat doubtful, as in many cases adverse action has forced them to become more secret and therefore more dangerous.

A SUGGESTED SOLUTION FOR THE PROBLEM IN HIGH SCHOOLS: SYMPATHETIC AND INFORMAL CONTROL BY TEACHERS.

To work out a real solution to this problem, we must recognize that high school students are not college students and that the first condition of success in this field is intelligent, sympathetic leadership on the part of principal and teachers. If athletic activities are developed, the teacher must be in a position to advise and coach in a satisfactory manner. These teachers must be neither spies nor task masters, but essentially leaders, knowing boys and girls and realizing that these social activities are powerful factors in moral education. If conditions seem to make social clubs advisable, teachers should be members. This provision exists in many private secondary schools and renders the fraternity innocuous. The same relationship of teacher to club should prevail in debating clubs which admirably satisfy the demand for controversy

and broad general views characteristic of early adolescence.

In insisting upon the absolute necessity of sympathetic leadership in the student clubs of early adolescence, the writer does not mean that these activities should be stereotyped and formalized into ordinary school exercises, as in the case of a high school principal who lowered the grades of all pupils who refused to take part in a literary society. The organizations should be in the hands of the students, but behind them there should be a teacher ready with suggestions, when suggestions are needed, and wise enough to refrain from suggestions or interference on ordinary occasions. The principle of authority should be invoked sparingly in cases of rare emergency, but some member of the school staff should know what each club is doing and why.

This solution, easy to indicate, is difficult to carry out for many reasons. The majority of high school teachers consider themselves specialists in subject matter and feel that they lack strength for additional responsibilities, so that they are likely to assume a hostile attitude toward new departures of the type indicated. Many teachers, willing and anxious to be of service, are not qualified either by temperament or past experience for social work with their pupils. The pupils themselves, unaccustomed to steady accountability of any sort in their extra-class-room activities naturally take an attitude of resentment against supervision at the outset. This attitude will rapidly disappear when real leaders can be secured.

CHAPTER XXV.

Athletics and Morals.

THE GENERAL INTEREST IN ATHLETICS.

EVERY normal boy is interested in athletics, and he should be. For in spite of serious dangers which will be considered later, the boy has in these activities the best opportunities to develop his body and mind, and to develop those traits of character which will enable him later to meet the responsibilities of citizenship.

A DEFINITION OF ATHLETICS.*

Athletic contests are the natural, vigorous plays of boys between thirteen years of age and maturity. When, in order to test superiority, two boys run or jump or vault in competition, or when a group of boys organize a team and play with another group, they engage in an athletic contest. The contest may be between two individuals as in tennis, or between two teams as in base ball. Teams may organize by simply "choosing up" each day, or they may be permanent for a season or selected from a permanently organized group like the high school or college. Teams may play against other similar teams within the group or against teams representing groups from a distance. The contest may be preceded by no preparation or there may be a period of training. These are only different methods of organization: they are all athletic contests. Thinking of athletics as limited to contests be-

* The term "athletics" is used in a general sense instead of the word "sport," because the latter is used to cover adult recreation and also such professional spectacles as prize-fighting and horse-racing; the athletics of the youth, however, are essentially educational activities.

tween widely separated groups is a very common mistake among boys.

THE PECULIAR MODERN NEED OF ATHLETIC ACTIVITY.

Anglo-Saxon boys have always taken an interest in athletics, but this interest has never been so necessary to their success in life as now. Out of vigorous muscular exercise comes that development of the nervous system and the organs of nutrition on which health, vigor and nervous power depend. No boy can be thoroughly successful in life without this development. In the past this development came both through play and work; today it must come largely through play. In the past the boy ran errands, sawed and chopped wood, and milked the cow, churned, and usually worked in the fields on the farm. Most adults did muscular labor and were active, and this stimulated boys to active play. Today the development of city life, the invention of machinery and compulsory education, which keeps boys in school the greater part of the year, have taken from the majority of boys this opportunity for exercise. Adult labor is passive and sedentary, and thus boys have less stimulus by example to vigorous activity. Therefore the chief opportunity for most boys to gain the development which gives vigor and nervous efficiency is through athletics.

ATHLETICS IN CHARACTER DEVELOPMENT.

Athletic activities give an opportunity for physical development, but still more important they give an opportunity for character development. The contest is a social experience. All the emotional experiences of adult life are lived out in play. Habits are formed that later determine adult conduct. Power to live and deal with men successfully comes from that social experience with one's mates which gives familiarity with the nature and disposition of many kinds of men and understanding of one's own nature. During youth this

A TUG-OF-WAR.—From a Painting by J. Morgan.

social power is acquired most generously in athletic contests. These contests reveal the dispositions of one's mates and they discipline one's own growing disposition. They fill the physical needs of youth; they exercise and discipline the growing tendencies of character, before youth is qualified to enter into the activities and responsibilities of adult life.

THE COMBINATION OF COMBATIVE, PHYSICAL AND SOCIAL ELEMENTS IN ATHLETICS.

In athletics the character of the social experience is determined by the combative impulse. Athletics represent the vigorous physical competitive activities of the social life of youth. Other activities may be social and combative, like debating, or they may be physical and vigorous, like gymnastics; but it is the combination of the combative element with the physical and social that determines the nature of athletics. Hence all the powers most needing discipline in youth are exercised in athletics.

THE ATHLETIC CONTEST AS A TRAINING FOR THE CONTEST OF LIFE.

The athletic contest is a play fight; it exercises the fighting capacities and gives fighting power. This fighting power, if it is a disciplined power, is necessary both for personal success and for strong citizenship. The fighting power is one of the most valuable or one of the most disgusting tendencies in human nature, according as it is expressed. It has made human life and progress possible. It fought the wars of the past and won political and religious liberty. It explored continents, conquered the sea, mastered nature, dominated the animals of the forest and exploited the resources of the earth to build a material civilization. "The sporting spirit," says the Englishman, "made the British Empire." This same spirit is now at work in the world of achievement. Linked with engineer-

ing skill, it is now building the Panama Canal; linked with medical skill, it is wiping contagious diseases from the face of the map; linked with intelligence and good will, it is challenging social wrong and civic corruption,—and this is the good citizen's fight of the future.

AND ESPECIALLY FOR THE CIVIC STRUGGLE.

Good citizenship in the past required men to face bullets; good citizenship today requires men to face complicated social forces, the dominating tactics of greed, the bluff of powerful corruptionists, the threats of violence for interference with greed or lawlessness, and the leering eye of crime armed with new and powerful instruments of destruction. Our forefathers started us on the experiment of self-government and we are still in the experimental stage. What the future has in store for our nation depends entirely upon the character, moral stamina and courage of the boys now growing up to citizenship. Safety for the nation lies in a citizenship of virile honesty and good will, backed by strong bodies, steel nerves, clear heads and fighting power. Therefore every boy should strive to develop these powers. His personal success and his usefulness as a citizen depend upon them. Of course, every boy wants to be a success, wants to take his place in the affairs of men and to be counted a good citizen. Boys sometimes feel that the age for achievement is past and that the boys of today have no chance. But this is not true. There never was an age so full of opportunity for young men who will discipline themselves. Every man is self-made in the sense that he must train himself, develop self-control and discipline himself into power. No outside influence can give this power except as a boy uses his opportunities. Nowhere today is the opportunity to discipline himself so abundantly afforded as in athletics.

THE NEED OF DISCIPLINE AND TRAINING.

Good citizenship demands fighting power, but the fighting tendency must be disciplined and trained. Irritability comes from the combative impulse, but it does not indicate power. Jangling and quarreling with one's mates or neighbors are expressions of the fighting impulse, not of disciplined power. These expressions reveal the temper of conceit and selfishness and a lack of self-control and of social adjustment. The fighting impulse is the physical basis of courage, of fortitude and of aggressive forceful action; but it may express itself in the mere physical brutality of the prize fighter or in the vandalism of the street hoodlum, which is oftentimes more thoughtless than vicious.

Thus the combative impulse has been a great force for both good and evil in the world. To be of value it must be united with a will to do right and with an interest in the affairs and rights of men. To be safe it must be disciplined. This is the greatest virtue of athletic activities. They give the opportunity to discipline the fighting impulse while exercising the social qualities of the highest citizenship.

THE MORAL TRAINING OF ATHLETICS CONDITIONED BY THE ATHLETE'S CONDUCT.

We see, therefore, that the combative impulse determines the *character of athletic activities* but that it does *not* determine the *character of the conduct in the activities.* As social experiences they are also moral experiences. All the emotional experiences and social situations of adult life are lived out in these contests. Habits are formed, and these habits are carried over into adult life. Character is developed, but the kind of character is determined by the boy's conduct while he is at play. Athletics are a school for citizenship, and our nation is calling for men. The kind of citizen into which the boy will develop will be determined largely by his conduct in the contest.

THE ATHLETIC CONTEST AS A TRAINING FOR DEFEAT.

The athletic contest is a test of conduct in defeat or victory. Adults in business, politics and social effort must often face defeat. The power to accept defeat, as well as victory, in good spirit is essential in a democracy. The contest is a struggle for victory. Only one can win; the other must lose. How will the defeated take his defeat? Will he smile, congratulate the victor, look within himself and his habits for the cause and remember that there are other days for victories? Or will he look whipped, pout, make excuses, and be envious? How will the victor take his victory? Will he act modestly; encourage his antagonist and remember that there must be defeats in store for him? It is easier to apply the Golden Rule in the elation of victory than in the depression of defeat. But the defeated has always one consolation: there is more discipline in defeat than in victory. Sometimes boys look upon defeat as a disgrace. This idea is of low origin. In an athletic contest disgrace comes only from failure to do one's best or from dishonorable conduct.

ATHLETICS AS A TRAINING IN COURTESY.

As every contest is a social experience with one's mates, it demands courtesy. The fights of our primitive ancestors were life and death matters, but an athletic contest is only a play fight and should be fought in the spirit of play, that is the spirit of fun. When anger or ugly manners enter the contest, the social pleasure and the training are destroyed. Courtesy does not mean the humbling of one's self before others. It means good will and consideration of the feelings of others and the expression of this good will and consideration in word and act.

A member of a victorious track team was walking down the street after the meet with a group of his mates and an instructor, when they passed one of their late opponents. "Well, we gave you what you

deserved that time, didn't we?" called out one of the students with a sneering air. "I congratulate you," came back the answer with a smile and an easy salute. "Who was the gentleman that time?" queried the instructor. "I guess he has it on me this time," said the sneering student. And he was right.

When a fine spirit exists between two institutions and the groups regard each other with mutual respect it is usually due to some previous exchange of courtesies. When two groups look upon each other with suspicion and contempt it is usually due to past bad manners. In the heat of the contest, boys sometimes lose their heads and do and say things that anger their opponents. Such acts should always be followed by an apology. Manliness requires an acknowledgment of wrong.

On the last lap of a half-mile race two representatives of the blue ran abreast, and as a strong representative of the red tried to pass, they spread out from the pole, forcing him to the outside of the track. But the representative of the red was too strong to be defeated by the trick. He won, but as he passed he shouted a vile name in the ear of his antagonist. Of course the latter was angry and declared he would thrash his insulter. But before he could get his breath, the boy who had insulted him came to his training-quarters and begged his pardon. Mutual apologies were exchanged and mutual respect was stimulated, and afterwards these boys became fast friends. A foolish pride about apologizing in such cases has often destroyed the friendly relations between schools. Bad manners breed bad feelings and ugly feelings breed more bad manners. Several colleges have threatened to abolish baseball because of the hooting, jeering and guying of opponents. Boys have imitated the manners of professional baseball. Whatever may be allowable in professional ranks, ill-mannered joshing and insults, are not good form in play or amateur

contests. A boy athlete is not hired to amuse people. Shouting insults from the bleachers under the protection of a crowd is cowardly as well as unjust. Often the reputation of a club or school is ruined by such manners.

ATHLETICS AS A TRAINING IN RESPECT FOR LAW.

The contest is not only a struggle for victory, it is a struggle for victory according to law. Every game is played according to certain rules of the game. The rules are the laws within the limits of which victory must be won. They aim to give each side an equal chance to win. The same principle holds in adult social, political and business struggles. Even war is controlled by rules. All adult achievement is limited by rules that define the rights of others. A man's strength and honor are measured by his capacity to play fair. No surer test exists. From among those who play fair come our honorable and honest citizens; from among those who play unfair come the trick business men, underhanded politicians, quack doctors and shyster lawyers.

One of the primary tendencies to evil and weakness in human nature is the disposition to seek a personal advantage by cheating. The rules can be avoided; they are a temptation because one's pride is bound up in the struggle. Each wants to win. The weak or thoughtless are tempted to claim a foul ball is fair, to hold in the line of scrimmage, to foul an opponent when he shoots for goal. These are dishonest acts because they rob an opponent of his chance to win. The boy who yields to these temptations builds dishonest habits, and undermines his capacity for honest citizenship; the boy who plays fair builds the kind of habits which fortify him for strong future citizenship.

A still deeper law of the contest requires recognition. The boy of twelve does not compete with the boy

of eighteen. The older boy may play with the younger just for the pleasure of the latter, but a serious contest would be ridiculous. Pleasure in the contest requires that boys be matched with equal chances of winning. This is the chief stimulus in the contest.

All rules of eligibility are at bottom efforts to classify boys so that the contest will be a fair test of strength and skill. They are classified by age, weight or height; by experience as novice, junior or senior; by membership in a group; and by aim or motive in the contest. Aim or motive needs interpretation. The boy who plays for the pleasure of the contest, or the physical and character training to be derived, is called an amateur and put in one class. The boy who wants to gain economic benefit from the contest is called a professional, and he is put in another class. Sometimes the law separating these two classes seems unreasonable, but in the vast majority of cases it is essential for fairness, and any fair administration of a law requires that no exceptions be made.

A big bully, who enters a group of smaller boys and takes the place of one of them on a team, steals that boy's opportunity for development and experience. So in an older group, the boy who hides his professional experience and plays on an amateur team robs some boy of his rights. Honor therefore requires that every boy respect and support the laws of classification, the rules of eligibility.

The spirit that boys should maintain in their contests and athletic relationships is excellently expressed in the hand book of The Public School Athletic League as follows:

1. The rules of games are to be regarded as mutual agreements, the spirit or letter of which one should no sooner try to evade or break than one would any other agreement between gentlemen. The stealing of advantage in sport is to be regarded in the same way as stealing of any other kind.

2. Visiting teams are to be honored guests of the home team, and all their mutual relationships are to be governed by the spirit which is understood to guide in such relationships.

3. No action is to be taken nor course of conduct pursued which would seem ungentlemanly or dishonorable if known to one's opponent or the public.

4. No advantages are to be sought over others except those in which the game is understood to show superiority.

5. Officers and opponents are to be regarded and treated as honest in intention. When opponents are evidently not gentlemen, and officers manifestly dishonest or incompetent, future relationships with them may be avoided.

6. Decisions of officials are to be abided by, even when they seem unfair.

7. Ungentlemanly or unfair means are not to be used even when they are used by opponents.

8. Good points in others should be appreciated and suitable recognition given.

ATHLETICS AND CO-OPERATION.

Team games require the individual boy to coöperate with his mates. He wins only as the team wins. The team is the unit and the members must act together as a unit. Each member has his assigned place. He must do his duty. The part may not be the most prominent, but it is essential to the success of the team. If one cannot perform the duties of a minor part, he cannot fill a larger place. It is each boy's duty to fill his place in the best manner possible.

TEAM-PLAY AND SELF-SACRIFICE.

Success for the team means individual self-sacrifice. Each boy must think only of the welfare of the team. When a boy makes a sacrifice hit, he loses his own chance to make a run, but he advances a mate and furthers the interest of the team. This is the law of team play; it is also the law of adult social coöperation. Each individual must at times set aside his own interests to serve the interests of the community, state or nation of which he is a part.

TEAM-PLAY AND SUBMISSION TO AUTHORITY.

Team organization requires government and authority. Before there can be team organization, boys

must pass the stage of anarchy and agree to live by mutual aid. This is why a captain is elected. Good team work demands obedience to the captain. Each player, regardless of personal likes or dislikes, must obey his commands or there can be no team work. This requires self-subordination to authority.

TEAM-PLAY AND THE RULE OF THE MAJORITY.

In the conduct of the affairs of the team the majority must rule. Division of opinion is apt to occur in any team or social group. The minority must yield to the majority, otherwise there can be no group action. This is democracy. These struggles within the group require the exercise of patience and of self-control, the consideration of other's opinions and often compromise. Compromise is sometimes the only means of gaining group action; but it should never be a compromise with wrong-doing. This is neither necessary nor honorable in athletics. Sometimes groups divide into cliques. I have seen a pitcher attempt to "throw away" a game, because his favorite catcher was not put in the game. Such acts are not only selfish but treasonable.

The majority must rule, but the majority may not be right. Obedience does not mean servility. The majority may decide to do something unfair, or act in such manner as to disgrace the team. An individual boy may protest and while overruled, may be right. If a boy thinks he is right, he should struggle for his position, appeal to men of mature judgment for a decision and not give up until he is shown to be in the wrong. Mere stubbornness, however, should not be mistaken for this attitude, for honorable conduct requires men to acknowledge error.

THE DANGERS OF AWAY-FROM-HOME GAMES.

In inter-group contests, boys are involved in all the emotional experiences and moral responsibilities of

one social group competing with another social group. This is the boy's sphere of action, corresponding to one adult group, banded together in business or politics or social endeavor, in a struggle for supremacy with another group. This experience may come from contests with teams within the same or a neighboring group, or with a distant group. Most contests should be with teams in the immediate neighborhood, though it is customary to play teams in distant towns or institutions. Athletic authorities criticise and condemn too many of these contests and all contests that require long trips. Some condemn distant games, and some would allow a few each season, if they require only short trips. The decision by teachers and parents as to the number of inter-group games and the length of trips will depend on the behavior of the teams during games and on trips, and on the conduct of their friends and sympathizers.

The more widely separated two rival teams are and the less opportunity there is for mutual understanding, the more apt are the teams and their friends to feel unfriendly and to be guilty of unsportsmanlike acts.

RIVALRY, FEAR, SUSPICION AND GOSSIP.

"We'll get the scalp of that dirty bunch in this game," said a high school student. "Why 'dirty'?" asked a bystander. "Ah, because they're a bad lot and I don't like them."

A brief argument revealed the fact that the student had no basis for his feeling, except his undisciplined rivalry, and the memory of a previous defeat. In defeat, this student was envious, in victory a gloater.

Rivalry coupled with fear breeds suspicion. Suspicion is an indication of fear. The desire to do some unsportsmanlike or unfair act because one suspects the other team is doing it, indicates cowardice. There is no surer test of the cowardly character. Honor dictates faith in the motives of others.

Gossip is the handmaid of suspicion. It is natural to be interested in what other people are doing; more, it is the mark of alertness in a good citizen. So also it is the part of wisdom to understand an opponent's methods in athletics as in business and politics. But the good citizen does not believe everything he hears; he despises the shallowness of the mere gossip.

PARTIZAN FEELING IN ATHLETICS.

When games are arranged between two groups such as the Young Men's Christian Associations, or high schools or colleges, the team represents the whole institutional group and all the members of the group become interested in the results of the game; they become spectators and partizans. Here we enter the domain of partizan morals.

All people of all times have loved to see a fighting spectacle. This pleasure has developed all the great fighting spectacles of history; the chariot race, gladiatorial combat, cock fight and bull fight of past times, and the horse races, the prize fight, and professional base ball contest of modern times. It has also created the professional athlete, who develops great skill in order to gain rewards by entertaining the public. The spectator has developed the professional spectacle, but through the organization of group-contests and the creation of the group-partizan this same interest attaches itself to boys' contests.

THE DANGERS OF PARTIZAN RIVALRY.

Partizan interest is natural and it is natural to want to win; it satisfies one's pride in his group. Partizan rivalry, however, is apt to develop, and it becomes so intense and selfish that it changes the whole nature of the contest. Naturally this tendency is seen most conspicuously in athletic clubs, colleges, and the great preparatory schools, where the players are mature, or nearly mature, and develop considerable skill.

What the older boys do, however, the younger boys imitate, in so far as they are able.

Under the dominating influence of the selfish partizan interest, a new idea of the team develops. The team not only represents the partizan group but it becomes a mere agent to satisfy partizan pride or mere partizan vanity. Selfish partizans do not remain mere spectators in the enjoyment of the contest; they assert their interest in the organization of the team and insist on a team that will satisfy their pride by winning. This assertion of partizan influence creates methods of selecting and training a team that are physically and morally unwholesome and tend to develop corrupt practices.

UNWHOLESOME EAGERNESS TO GET THE BEST PLAYERS.

Firstly, the selection of players for the team tends to become unwholesome and corrupt. Fear of losing causes an anxious discussion of the "material" available, efforts to get boys "out" as candidates, and often a search outside the institution for players who can be "induced" to become members of the institution. Thus has arisen all the exaggerated social specialization of players, and the widespread recruiting of "good material," with its inevitable train of corruption, against which the best athletic authorities, educators and social workers have rebelled.

THE DANGERS OF HAVING A HIRED COACH.

Secondly, there is a strong tendency for coaching and training to become unwholesome. A coach is hired solely to produce a winning team; and he is apt to be judged entirely by points and by games won. He is the agent of the partizan and often the agent for selecting and recruiting players. As such, he is usually a bad influence. He may be a "nice fellow," apart from his work as coach, but partizan demands make his responsibilities severe temptations. He builds up

a business-like machinery for training, supported where possible by trainers, rubbers, training-table and expensive paraphernalia. Thus have arisen the business-like and professionalized methods which are so universally condemned.

THE DANGERS OF COMMERCIALISM AND OVER-EXPENDITURE.

Thirdly, highly developed teams are expensive, so a powerful manager arises. He is expected to foot the bills. As the agent of the partizan, he makes the partizans put up the money, which is often used lavishly and illegitimately. Thus has arisen all the commercialism of which authorities complain.

THE APPROACH TO PROFESSIONALISM.

This organization under the domination of the selfish partizan drifts to its logical conclusion; an organization of athletics, which considers only the interests of the spectator and that in spirit and method is essentially professional.

GENERAL EVIL EFFECTS OF PARTIZANSHIP ON PLAYERS.

The organization is a temptation to the players. Training is whipped up to such a degree that play becomes work, and the player's interest tends to lag. This the partizan, the coach and the manager meet with larger and ever larger stimulus to service and effort. Partizans "get out," sit on the bleachers, cheer, and "support the team." The school letters, sweaters, medals, and cups are awarded; the attractions of fine schedules and interesting trips are presented, none of which have anything to do with the normal play or sport of the young. A higher approval is set up. The splendid ideal of loyalty and service is converted into a fetish and the athlete is told that he must struggle for the honor of his institution or group. Athletes often come to feel that they

are doing something that deserves great recognition and this silly adulation has ruined many a promising boy. Boys with pure intentions are led unwittingly to play for other motives than the pleasure of the contest. Unknowingly, they are led to expect a series of petty rewards that are in the nature of graft.

The selfish do graft and deliberately ask "What is there in it?" Dishonest partizans answer by offering valuable privileges or awards to "induce" the dishonest but skillful athletes to join the team. Dishonest partizans go further and offer bribes to promising athletes. Professional baseball players or so-called summer baseball players (those who have received money for their skill) are led to lie about their guilt, and, if not discovered, live a lie while playing on amateur teams.

AND ON THE ENTIRE GROUP.

The system reacts unfavorably on the morals of the group. Not only are dishonest partizans tempted to proselyte and bribe; but the whole group, the well intentioned and all others are tempted to tolerate bad manners, violations of the rules of the game, violations of eligibility, tricky management, and athletes, and coaches who, under normal conditions, would be recognized as members of the group only with shame.

THE POORER PLAYERS ARE CROWDED OUT OF ATHLETICS.

Under partizan domination, the athletic activities of the whole group degenerate. The majority become spectators. All effort and money are focused on the production of the one inter-group team. Boys who are not strong naturally come to think of athletics as something foreign to their needs and as fit only for the exceptionally strong. For them the stimulus of group-organization and of group interest is gone. Serious minded adults who are interested in the education of boys lose respect for inter-group contests

that over-specialize the few and discourage the many. They rise in protest against such athletics. Many, not differentiating between these selfishly organized athletics and athletics organized for all members of the group, condemn all athletics. This selfish organization tends to destroy itself and to bring all athletic activities into disrepute.

Every boy has inherent rights in athletic activities and in an organization of athletics in his group that gives him his proper amount of activity. His natural development into manhood is bound up in these rights. Any organization in his group that deprives him of these rights is morally wrong. To be morally sound, the organization of play must consider every boy. The individual boy's right to activity in the athletic organization of his group is supreme. The partizan's rights are only secondary and incidental. The tendency to reverse these rights is a social wrong.

SUMMARY OF THE PROBLEM.

Inter-collegiate, inter-scholastic and all other athletic contests between institutions are on trial and the decision depends on group-morals. Inter-institutional athletics will continue, only if they can be kept wholesome, both physically and morally. And what are wholesome athletics? Athletics are physically wholesome when they foster a normal development of the nervous system and organs of nutrition; they are not wholesome when they require injurious specialization or over-indulgence. Athletics are morally wholesome when they foster moral habits and good social practices; they are not wholesome when they stimulate bad manners, suspicion, violations of the rules of the game, and violations of agreements and of fair play. Athletics are wholesome in organization when all the members of the group are participating; they are not wholesome when a few specialists represent the group and the majority sit on the bleachers.

PART V.

Wider Aspects of Social Morality.

CHAPTER XXVI.

Morality in Corporations.

THE CORPORATION DISTINGUISHED FROM THE PARTNERSHIP.

A BUSINESS corporation is a special form of organization, by means of which a number of individuals combine their capital for the purpose of carrying on a business enterprise jointly. The ordinary corporation differs from the ordinary partnership in five main particulars. (1) The partners in a firm have direct control over the business; but the stockholders in a corporation delegate their authority to a board of directors who have full control. (2) The partners in a firm are individually responsible for all the debts of the firm; but the stockholders of a corporation are, unless otherwise provided by statute, liable only to the amount of their stock. (3) A partner in a firm cannot sell his interest to another and thus introduce a new member into the firm without the consent of the other partners; but the stockholder of a corporation may transfer all or a part of his stock to any one, without asking the consent of the other shareholders, and, if this is done, the new stockholders have all the rights of the old. (4) The corporation is treated, under a fiction of the law, as a person, separate and apart from its stockholders, and

may sue any of them, or be sued by any of them. (5) The corporation dies no natural death, and is not affected by the death of any or all of its stockholders; whoever receives a share of the stock by purchase, gift, devise, or inheritance is a member of the corporation as a matter of course.

BUSINESS ADVANTAGES OF THE CORPORATION.

The advantages of this form of organization are so great, from the standpoint of the participants, that they have made it the dominant factor in our business and industrial life. In the first place, it makes possible the organization of larger aggregations of capital than would usually be possible under any other form. A partnership, where each member is responsible for the acts of the whole, is possible only among mutual acquaintances, each of whom is confident of the honesty and solvency of every other. Except in a few cases, this need of mutual acquaintance and confidence makes it impossible to gather together under one management such vast aggregations of capital as are necessary to carry on some of our modern business enterprises, such as railways, steamship lines, mines, and factories. But there is no need for such mutual acquaintance among the shareholders of a corporation; so that, in a corporation, capital can be drawn from a wider field and from a larger number of sources, and a larger capital can be brought together than is usually possible under a partnership. In the second place, the perpetual character of the corporation enables it to carry out enterprises which require a long period of time for their maturity, without being disturbed or affected by such circumstances as the death of members. In the third place, it enables men of small means to share the benefits of large scale production, which would otherwise go exclusively to men of large means.

CORPORATION ABUSES: CORRUPTION AND EXTRAVAGANCE.

The last named advantage, however, is realized only when there is a high sense of business honesty on the part of the membership generally, and where there is an honest and efficient government to interpret and administer the laws. For, with all its possible advantages, this form of business organization is peculiarly subject to abuses. In the first place, the officers of a large corporation are in a position similar, in one respect, to that of the officers of government,—they are handling other people's money. Whether in business or politics, this is a standing temptation to extravagance and corruption; and it is, today, a question whether it leads to more extravagance and corruption in politics than it does in business. It is fundamentally just as dishonorable for the officers of a corporation to vote themselves immense salaries, to be paid out of the dividends due to shareholders, as it would be for the officers of government to vote themselves similar salaries to be paid out of the taxes of the people. If the officers of a city or state should vote themselves salaries of fifty thousand or seventy-five thousand dollars each, they would be universally condemned. It is a sign of a distinctly low standard of business honesty that such things are tolerated in the field of corporation management. Again, the system of corporation management under which the voting is done by shares makes it possible for a small clique to get control of a majority of the shares, to vote themselves into office, and to vote to themselves such salaries and other privileges as they choose.

INNER CORPORATIONS TO SELL SUPPLIES.

These other privileges are numerous and varied. One of the commonest and most vulgar forms of corruption has been for an inside clique to form another corporation to furnish supplies to the original corporation, at prices determined by themselves, thus en-

riching themselves at the expense of the other shareholders. In politics this would probably land the perpetrators in prison; but the officers of a corporation do not commonly go to prison for defrauding in this way the people whose money they handle.

CRITICISM OF A REMEDY SUGGESTED FOR THIS EVIL.

As a remedy for this evil it is sometimes suggested that the plan of giving every shareholder one vote, whether he owns many shares or only one, be substituted for the plan of giving each share a vote. This would, of course, prevent a small number of men from controlling the corporation by the simple device of getting control of a majority of the shares. But it opens up other possibilities, which are quite as dangerous as those it prevents. It makes it possible for a majority of small shareholders to exploit, in their own interest, the larger wealth of the larger shareholders. This is a standing temptation which human nature has never been able to resist, and the result is that men with large means will not go into such a corporation. Its operations, therefore, are limited to small affairs where large quantities of capital are not needed.

THE LACK OF RESPONSIBILITY.

In the second place, the impersonal character of the corporation tends to destroy any feeling of responsibility, on the part of the shareholders and officers alike, for the acts of the corporation. This is always and everywhere a dangerous moral situation. The difference between a moral being and a monster is precisely this; the moral being feels a sense of responsibility, but the monster feels none. The combination of great power with a lack of responsibility has produced the worst crimes of history.

THE NEED AND THE MANNER OF CORPORATION CONTROL.

The enormous power which goes with the mere size of the corporation, combined with the lack of respon-

sibility which members feel for its acts, makes the corporation a monster which needs the most careful and rigid control. This control may come in three ways. (1) It may come through an aroused moral sense on the part of the shareholders of the corporation itself, which will lead them to take to themselves the responsibility for the deeds performed by the corporation of which they are a voting part. (2) It may come through an enlightened and discriminating public conscience, which will not stop with a general condemnation of corporations as such, but will look beyond the corporation and blast with social disgrace and obloquy the individual members of a corporation which does dishonorable deeds, and reward with honor and esteem the individual members of a corporation whose deeds are honorable. (3) It may come through an efficient and discriminating interpretation and administration of law, which will visit individual punishment upon individuals who are responsible for corporate misdeeds, instead of fining the corporation as such.

IRRESPONSIBILITY SOMETIMES INCREASES THE BUSINESS OF A CORPORATION.

That the irresponsibility of the corporate form of organization is an important factor in the problem of control is generally admitted. Every boy with the instincts of a gentleman must have realized on more than one occasion the disadvantage of dealing with boys lacking those instincts. The boy who has no such instincts, who does not feel any responsibility for his conduct, or who does not care what he does or says, has marked advantages in certain forms of contest, though not in all, over the boy who will not stoop to some things. That being the case, there are certain forms of contest which self-respecting boys will avoid and leave in complete possession of the rowdy element. Similarly, in certain forms of business com-

petition, though not in all, the competitor who has scruples as to what he does is at a disadvantage as compared with those who have no scruples or sense of responsibility. That being the case, the self-respecting and responsible competitors tend to avoid those forms of business competition and leave them in complete possession of the unscrupulous and the irresponsible. This is one of the reasons, in addition to certain real economic advantages of the corporate form of business enumerated above, why corporations are displacing private business men and partnerships, even in those lines of enterprise where immense aggregations of capital are not required.

GREAT SIZE MAKES CORPORATIONS MORE DANGEROUS.

It is sometimes asserted that the mere size of a corporation does not affect its standing before the law, or its rights and obligations. In the sense in which this assertion is intended, it is probably correct; but, if it is intended to imply that a corporation requires no more legal control when it is large than when it is small, it is untrue. The larger the corporation, the greater its power, either for good or evil; and this fact makes it especially important that its power be under control. This point may be illustrated. Imagine that all the common house cats were suddenly enlarged to the size of elephants. It would be useless to urge that their disposition had not changed in the least, or that their power for good had greatly increased. We should, without the slightest hesitation and with the utmost unanimity, insist upon more restraint for cats than we now deem necessary.

CORPORATIONS NOT NECESSARILY "MONOPOLIES."

A great deal is written and said, nowadays, about the monopolistic character of corporations, but corporations are not necessarily monopolistic. Fundamentally, there are only two kinds of monopoly, monop-

oly of privilege and monopoly of knowledge. Monopolies of privilege are the creatures of government, and, when they abuse their privileges, it is an invariable sign of a corrupt or an inefficient government. Monopolistic trusts, for example, never have existed, and do not now exist, where government is honest and efficient.

GREATER KNOWLEDGE OF CORPORATIONS A CURE FOR ONE KIND OF MONOPOLY.

Monopolies of knowledge are the result of the general ignorance of the mass of the people. Where only a few men know how to do a thing which needs to be done, they have as complete a monopoly as if they had been granted a special privilege by the government. The cure for this kind of monopoly is widespread knowledge. Such monopolistic power as corporations possess, if it is not due to the weakness or corruption of government, is due to the fact that our people do not generally understand how corporations are organized and managed, or how their business is done. So long as corporation law, corporation finance, corporation management, and corporation accounts are all impenetrable mysteries to the mass of the people, the few who are initiated have as complete a monopoly as the priests of a heathen cult ever had. A widespread and thorough knowledge of these subjects is the obvious cure for the evils of this kind of monopoly. In this case, knowledge is not only power, but it is a power which makes for righteousness.

THE FACTOR OF PERPETUITY OF CORPORATIONS.

The perpetual character of corporations creates another problem which has not yet become acute, but which may sometime give us trouble. Such a corporation is like the grave, in that it never gives up anything. While individuals must die and pass from the scene, corporations may remain in possession of

the situation. This creates the possibility that every form of business enterprise shall eventually pass into the hands of a corporation, and that the individual may have no opportunity whatever in business except by becoming a shareholder in a corporation. To be sure, such opportunities will always be open, even to men who have not inherited shares, and therefore such a situation would not be intolerable. It would leave vastly more room for individual enterprise and for the reward of the economic virtues and the penalizing of the economic vices than any form of collectivism. Moreover, our greatest industries and those which are most fundamental to our well-being, the various agricultural industries, as yet have shown no tendency to pass into the hands of corporations. So far, therefore, as we can now see into the future, the world will remain predominantly and fundamentally individualistic, even if all the large urban industries should pass permanently into the corporation stage.

POSSIBLE DANGER FROM PERPETUAL CHARACTER OF EDUCATIONAL AND CHARITABLE CORPORATIONS.

One danger from the perpetual nature of corporations lies where we least expect it. Our various endowed educational and charitable institutions are like the "daughters of the horse leech," crying, "Give, Give." These institutions are perpetual, and what they receive they never give up. A few centuries of such rapid accumulation of endowments as the last century has witnessed may leave these various institutions in possession of a large share of the invested capital of the country. When the country is fully developed, and the opportunities for new investment are nearing exhaustion, this situation will cause agitation and a possible revolution similar to that which dispossessed the mediæval monasteries of their lands. In many ways the present situation resembles that one. Together with the fact that the monasteries had been

accumulating endowments for centuries, there was the feeling on the part of the public that they were no longer serving a useful purpose or justifying their possession of so much valuable land. It remains for these modern institutions, which are accumulating endowments even more rapidly than did the monasteries, to see to it that the public secures a genuine service commensurate with the vastness of the accumulations they are allowed to enjoy, otherwise they will have no right to expect immunity from popular disfavor or popular attacks.

CHAPTER XXVII.

Morality and Statesmanship.

IT has often been maintained that political action is in no respect subject to moral law, because the State, as an institution, is essentially non-moral.

This idea was first distinctly proclaimed by Machiavelli, who regarded the state as an artificial creation, brought into being by a prince, for the purpose of imposing public order. Mankind being perverse and corrupt, some superior authority is necessary to compel obedience to law, which is designed to secure this end.

As the prince is the source of law, he is not himself subject to it; and, therefore, he and his ministers may do what they think necessary to maintain the supremacy and authority of the state, regardless of morality, even resorting to falsehood, cruelty, murder, and any other form of action which the circumstances may seem to require.

This conception of the state, and of its freedom from moral obligations, became the traditional doctrine of European statesmanship, and history illustrates the consequences that follow from it in practice. But with a different theory of the nature of the state, has been developed a different view regarding its obligations and the duties of those who administer its affairs.

Great jurists have arisen who teach us that law is not the arbitrary decree of a ruler, but is based upon the nature and needs of human society. Every hu-

man individual has personal rights and, consequently, duties, toward his fellows. The state is an institution formed for the purpose of protecting these rights and securing the performance of these duties. It is essentially not an arbitrary authority, but an embodiment of law, based on the principles of justice, which are necessary to the normal development of society.

Thus conceived—and this is the conception which prevails to-day in the most civilized countries—the state is not a non-moral entity, but has the qualities of a juristic person, and all modern jurists treat it as such. Pufendorf went so far as to regard the state as a "moral person," and erected his whole system of international jurisprudence upon that foundation.

In what sense the state may be regarded as a "moral person" has been fully discussed in the writer's work on *World Organization as Affected by the Nature of the Modern State,* to which the reader is referred for a more detailed treatment of the subject than would be appropriate here.* If, however, we may assume that the state has a rightful place in the moral order, and is not a merely non-moral entity, it becomes evident that statesmanship, which consists in the formation and execution of public policies, properly comes within the scope of morality in practice.

Having fully considered this subject in the work referred to above, the writer may perhaps be permitted to state his views in the form there adopted. What follows is in substance composed of citations from the chapter on "The State as a Juristic Person."

Intermediate between the extreme positions, that the state is essentially "non-moral," and that it is a "moral person" charged with the full obligations of morality, there has appeared the doctrine that the state, although moral in its nature and purposes, may be exempted from a complete compliance with moral

*Published by the Columbia University Press, New York, 1911.

law, even in those respects where, under ordinary circumstances, it ought to be obeyed.

This doctrine has been eloquently set forth by Gustav Ruemelin (1815-1889), in an address on "Politics and the Moral Law," delivered by him in 1874, as Rector of the University of Göttingen.

"Our natural impulses," he says, "as manifested in prevailing current opinions, would, with emphasis, unhesitatingly affirm that politics must be subject to the moral law. Yet we must admit, be the contradiction only real or only apparent, that there are certain actions permitted by the code of political ethics, but prohibited by the moral law. We praise those who have freed their people from bondage, rescued them from dismemberment, aroused them from impotent lethargy, and raised them to a higher plane of prosperity, power, and liberty. And yet we do not shut our eyes to the fact that these ends may have been accomplished by means utterly inadmissible under other conditions—by intrigue and force, by blood and iron. On the other hand, we reproach a prince who, though gifted with an acute intellect, noble ambition, and a delicate moral sense, fails to appreciate, and leaves unfulfilled, the tasks set before him by his people and his age."

As an illustration of what he means, Ruemelin cites the different degrees of esteem in which Frederick the Great is held, on the one hand as a writer, and on the other as a statesman. In his young manhood the King combatted the teachings of Machiavelli with the most ardent zeal, and maintained that there could be no other standard but the moral law. "To be sure," says Ruemelin, "his book was written while he was still crown prince, and the politics of the King, although not in line with the principles taught by Machiavelli, followed more obscure and more devious paths than were dreamed of by the youthful author of the Castle of Rheinsberg. And yet it is un-

deniable, that posterity, as well as public opinion during Frederick's lifetime, have evinced less admiration for his books than for his deeds."

THE NECESSARY INTERPRETATION OF MORAL LAW.

There are various attitudes likely to be assumed toward walking in "obscure and devious paths" for the sake of the state, by those who have profited by it, by those who have suffered from it, and by those who set themselves up as critics, or casuists, regarding the moral conduct of public men. At best, this is not a subject upon which agreement results from argument, for apologists and accusers alike usually start with opposite and invincible prejudices, and even the impartial judge cannot always fathom the motives by which action has been inspired.

It is, however, clear, that an unjust act done in the interest of the state, does not cease to be unjust because it is not performed for personal advantage; and it is difficult to see why the state, which stands for justice, should need that the unjust act be performed for the advantage of the state.

But a judgment regarding moral delinquency, whether in the case of a private person or a public power, in order to be sound, must take into consideration all the circumstances that attend the case. The same rules of conduct do not hold regarding what is due to a friend and to a robber, to an innocent visitor and to a midnight assassin. No deed can be justly condemned or applauded, unless it is taken in connection with its antecedents and its provocation. We cannot condemn President Lincoln, to take an example from our own history, as a robber, because he emancipated the slaves of those who were in rebellion, although in so doing, he deprived them of their most valuable property. The justification of his act is not merely that slavery itself is wrong, for it would have been justifiable even if slavery were right; because,

behind the act of emancipation was the higher mandate to hasten and confirm in permanence the national peace, which demanded that the cause of conflict be removed, and removed at once and forever. In the crises of nations, even more emphatically than in the lives of men, there are moments when existence hangs upon decision; and decision is often a choice between alternatives, either of which may involve some elements of wrong. In such instances it is not a violation of justice, even though our decision may occasion immense suffering, if the intention and effect of our action are in accordance with the higher mandate of the moral law that requires us to promote the greater good and suppress the greater evil. True morality, public or private, does not consist in obedience to the letter, which is dead, but to the spirit, which maketh alive.

It does not appear, then, that in choosing the less of two alternative evils, or in obeying the more mandatory of two incompatible commands, there is any violation of moral law; but there is ever present in such circumstances the necessity of correct interpretation. A government, or a public officer, acting as the representative of the state, is more heavily burdened with responsibility than any private person can be. This cannot be better stated than by Ruemelin himself, who says: "The statesman is not divisible into two beings, of which one, the layman, would possess a conscience, the other, the politician, none. It is easy to prove, if anything, the very opposite. He who acts for others is placed under stricter obligations than he who acts for himself. It is no reproach to the individual if he neglects his own advantage. As guardian or trustee of another's property, the same neglect would render him liable to punishment. Upon the decisions of the leader of a state depends the welfare of millions; and, as their mandate is the highest, so is his moral responsibility the greatest."

THE RELATION OF A STATESMAN TO THE MORALITY OF PUBLIC POLICIES.

"This fact," continues Ruemelin, "renders the politician alone subservient to the moral law as an individual; *the same is by no means true of his policy.* The very highest sense of moral obligation is enjoined upon the statesman, but the content of his duties is not thereby prescribed."

It is difficult to believe, that such contradictory statements can exist peaceably together in the same mind. There is, no doubt, much required by the moral law that does not apply to the state, because of its particular nature; but how can a man be governed by moral law as an individual and not be governed by it in his policies, if it be true, as we are assured, that he "cannot be divisible into two beings," one with a conscience, and another without one? Who, then, dictates his policies? What master has the right to impose upon him policies in which the moral law is not respected? Ruemelin answers, "The self-interest of the state."

It is admitted that justice is the element in which the state moves, that the sense of right is the ultimate source of its existence, and that the neglect of justice is the undermining of its foundation. "Nevertheless," we are told, "the relation of the state to justice differs essentially from that of the individual . . . *The interests of a foreign state can be regarded only in so far as they do not conflict with our own.*"

It is true, that self-interest is the working basis of statesmanship, just as it is of private business, and the greater part of human activities; but is there in the nature of the state anything which makes self-interest the sole standard of public policy, and thereby dispenses statesmen from conformity to moral principles in their public acts?

In an academic address, delivered by Lord Lytton (1831-1891) before the University of Glasgow, in 1888,

it was contended that the difference between the state and a private individual is of such a kind that the same rules of action could almost never apply. As an illustration of this difference, the noble lord,— a noted diplomatist who had served as Viceroy of India, and whose authority as a statesman was esteemed to be preëminent,—stated, that an individual might regard it as a duty to sacrifice his life for the good of others, but no one could conceive it possible in any circumstances that it could ever be the duty of a nation to extinguish its existence for the benefit of another nation, or even for humanity at large. And, in order to emphasize the wide difference between a private person and a nation, it was asserted, "Individual Scotchmen may get drunk, but Scotland cannot!"

Without pausing to inquire what would be the condition of Scotland, if all Scotchmen should get drunk at the same time, we may pass to Lord Lytton's serious argument, that "a nation is not only entitled, but bound, to act with greater seeming selfishness than would be permitted to any single individual in like relations;" because nations are "aggregations of citizens, holding *each other's* interests in mutual trust." "The moral significance of what is called national selfishness," he says, "is thereby wholly changed, for it *ceases to be selfishness,* in any proper sense of the word, and *becomes patriotism.*"

The substance of this argument is, that when the army and navy are set in motion to enforce the unjust claims, or as yet unrealized ambitions, of A and B and C, it is not "selfishness," but "patriotism," on the part of X and Y and Z, to applaud the action, and pay the bills!

PUBLIC AND PRIVATE MORALITY.

It is quite impossible, by any form of sophistry, however ingenious, to make it appear that public men are not responsible for public policies; or that a whole

nation possesses any characteristic which exempts it from common honesty and just dealing.

When Lord Lytton quotes a lord chancellor as saying, "A corporation has no body to be kicked, and no soul to be damned;" and adds, "The same is true of nations;" he is engaged in perpetuating an error which has destroyed empires and overthrown kingdoms. There is no body politic incapable of receiving deep and lasting wounds, and the spirit of cupidity in national policies has, in most instances, worked out a terrible eventual retribution. And yet, it is upon such reasoning, or rather such dogmatizing, as that which denies to a nation both soul and body, that this brilliant rhetorician bases his conclusion, that "public and private morality differ so widely that hardly a single proposition applicable to the one can be properly applied to the other . . . Only one obligation, namely, justice, has a place in public morals; and the sort of justice which finds its place in public morals is totally different from the justice which relates to private individuals . . . It consists mainly in *moderation and kindly pretence!*"

To this attenuated conception of public morality, Lord Lytton adds the opinion—not, however, substantiated by any reasoning, that while "lying, indifference to human suffering, rapacity, and cruelty do not lose their essential character because they are incidental to public actions, . . . we are not to judge statesmen as we should judge private persons."

In this elaborate restatement of Machiavellian theory, not one substantial reason has been advanced why a public officer should practice falsehood or inhumanity for the benefit of the state, nor why the real interest of the state should require that political policies be supported by any of the crimes or vices for which extenuation is demanded.

To those who recall the circumstances in which Lord Lytton spoke, it is quite unnecessary to explain, that

although this last notable defence of Machiavellianism was made in the form of an academic address, it was by no means a calm and disinterested expression of academic judgment. As an English historian has said, "the world had seen the strange sight of a brilliant and powerful ruler, who took precedence of ancient dynasties in India, retiring into private life at the bidding of votes silently cast in ballot-boxes, far away in islands of the north." And, as another English historian has said: "The general election of 1880 was no mere swing of the pendulum. It was an emphatic condemnation and a judgment for the sober, righteous politics which are neither more nor less than morality enlarged."

There has been, since that time, so far as our knowledge extends, no open championship of the doctrine, that men acting in a public capacity are exempt from the ordinary rules of private morality. On the contrary, it appears to be a growing conviction, that public policies should be in harmony with moral law. But even this is not sufficient; it is believed that the state, as a juristic person, is not free to chose what principles it will follow; but is bound by its very nature to act in obedience to positive laws, by which its rights and duties are explicitly defined. The means of enforcing those laws may still be inadequate or defective; and hence, in existing circumstances, the state must be strong enough to defend its rights, if they are invaded. But the more it is considered, the more widely it is realized that the ultimate source of a nation's strength is in the conscience of its people. It is ever becoming more clearly apparent, that good citizens, endeavoring to live honest lives in accordance with just laws, cannot consistently be urged to lend their force to any form of spoliation at the expense of other honest men belonging to other nations. No matter by what veil of sophistry it may be attempted to conceal the truth, true patriotism is not subserviency

to the spirit of national greed, compounded of the selfishness or unjust demands of others, and claiming the right to wear the garb of altruism, on the ground that we do not profit by it. On the contrary, true patriotism cannot participate in the public sanction of that which would be dishonorable in ourselves. It is, in its essential nature, loyalty to the principles of justice and equity, on which the whole authority of the state reposes, and it finds its highest satisfaction in rendering those principles everywhere triumphant over the unjust pretensions of arrogant and self-seeking men, and the fatal domination of oppressive policies.

CHAPTER XXVIII.

The Morality of Social Groups and Nations.

DIFFERENT SOCIAL GROUPS AFFECT CONDUCT DIFFERENTLY.

WE all know that people act differently in a crowd from what they do in quiet intercourse with their family and with their ordinary business and professional associates. There is something magical in the influence of a throng cheering a team on to victory or applauding the impassioned speech of an orator or marching behind a brass band. We are conscious of a peculiar holiday feeling when the American flag decks the dinner table on Washington's birthday. Very often, under the stimulus of increased social or national suggestion, we find ourselves acting, or prompted to act, in a way which would surprise ourselves in quieter moments; and we can easily understand that if such suggestions were sufficiently strong and persistent they would seriously modify our conduct and our judgment of our conduct, our morals and our ethics.

ALL MORALITY FUNDAMENTALLY SOCIAL.

In a sense, of course, all morality is the "morality of social groups" (even if they be only groups of two); for morality is the merit which "lives from man to man," and cannot operate, like metaphysical speculation, in the brain of the cloistered student. The important point is whether the group consciousness shall dominate the individual conscience.

THE SOCIAL GROUP HAS OFTEN BEEN NARROW AND WICKED.

It needs little study of history to show how tyrannous the group spirit and the narrow national spirit have often been. In fact, the whole drama of history itself is only the gradual evolution from tribal to national and from national to universal standards of ethics. The Athenian democracy would not have let itself be the slave of the cruel suggestion of the demagogue Cleon, unless it had first become the slave of the narrow spirit of pride, which identified humanity with the Greeks. The French Jacobins in 1793 and 1794 guillotined, shot, or drowned thousands of their fellow citizens, because the appreciation of real citizenship was lost in a blind enthusiasm for an artificial citizenship fashioned after the theory of a dreamer. The whole history of usurping factions and enthusiastic religious sects, of riots, seditions and strikes, shows how rapid is the acceleration of the dominance of the group spirit.

THE MORALITY OF SOCIAL GROUPS AN IMPORTANT STUDY.

Since we spend our lives working in social groups and since the demands of these groups become more and more insistent as the old spirit of individualism yields to the spirit of coöperation or association, it would be hard to find a subject of more practical importance than studying the motives underlying the morality of social groups and the remedies for the evils of callousness, injustice, and cruelty so often found in them.

NATURAL AND ARTIFICIAL SOCIAL GROUPS.

We may divide social groups into two classes, national and artificial. Examples of natural groups are savage tribes, patriarchal families, the negro population of a town or a quarter, a gang of Slavs in the Homestead steel mills, or a colony of coolies on the

Pacific coast. Exclusive social sets and clubs, bands of directors of railroads and other corporations, business partnerships, religious congregations, political parties—all these are examples of artificial social groups.

THE NARROW MORALITY OF NATURAL GROUPS.

The former kind of groups exhibit the peculiar traits of national or racial morality. As racial traits are persistent, the morality of these groups is less liable to modification than that of the artificial groups. The "consciousness of kind," which Professor Giddings regards as the source of all social activity, is often so developed in these groups, by contrast with the civilization about them, that they grow into extremely rigid types, refusing any assimilation. For example, the peasants of Brittany and of the Black Forest still retain the physical and psychological traits, the manners, speech, and customs of centuries ago, though they form parts of the two most advanced peoples of the continent of Europe, and are visited yearly by tens of thousands of cosmopolitan tourists. Such groups are chiefly interesting now as survivals of a time when whole nations, in mutual ignorance and distrust, despised one another, each thinking itself to be peculiarly favored and protected by God, and each regarding its own institutions as the models for other lands.

VICIOUS PATRIOTISM.

The obvious moral results of such an attitude are pride, a boastful patriotism, vain-glorious militarism, a lack of receptivity of the excellences of other nations and a resentment of the criticisms of the deficiencies of one's own country. The crimes that are committed against liberty are many in such nations. Progress is identified with the triumph of a dynasty. Patriotism degenerates into jingoism. "My country, right or wrong!" is its ignoble motto. Perhaps there

is no virtue capable of more disgusting and disastrous perversion than patriotism. When Doctor Johnson called it the "last refuge of scoundrels," he meant that scarcely any crime was too black not to appear fair when justified by the plea, "for the country's good." History shows one long and continuous record of unjust wars, cruel invasions of the rights and of the territories of weak nations, checking of the development of free institutions by privileged aristocracies, quenchings of the strivings for liberty of an oppressed people—all undertaken or perpetrated in the name of the nation's safety and glory.

THE NATIONAL VICE OF MILITARISM.

Is it not at once ridiculous, pathetic, and outrageous that a French and a German scholar, merchant or artist meet like gentlemen in cordial recognition of each other's excellence, but that thousands of lads of each nation are dressed in colored trousers and provided with rifles and bayonets to glare at each other across an imaginary line called "the border." To the twentieth century war will appear the most awful blot on the world's civilization. The slowly rising tide of international brotherhood must eventually carry down the fortress-strewn barriers between nations. And the corresponding advance in national morality will mean the substitution of coöperation in place of competition, of mutual recognition of excellences in place of mutual jealousy of power or territory, of pride in what one's country can contribute to the world's wealth of material and spiritual progress in place of rivalry in the exploitation of the far corners of the earth and of coveteousness of one's neighbor's gold or battalions.

THE WIDENING OF THE NARROW GROUP-REGARD.

There is one remedy only for the perverted morality of nations: the widening of a narrow self-regard

into a universal group-regard. There is no reason why a whole people should not be educated, as well as a single individual, to act according to the precept: "Whatsoever ye would that men should do unto you, do ye also unto them." As this precept wins increasing assent under the social and ethical forces at work during the twentieth century, the honor of dynasties and the value of a few square miles of territory, over which hundreds of wars have been waged in the centuries past, will dwindle to such little measure that it will seem as foolish to have shed human blood for them as to have sacrificed tens of thousands of lives to recover the empty sepulchre of Christ or to rectify the boundary line of two countries.

THE SELFISH MORALITY OF EXPLOITATION AND UNSELFISH DEMOCRACY.

The nations that are strongest in war and richest in wealth are not necessarily the happiest or most efficient people. They are under the constant temptation to exploit weaker nations, to seize distant lands for colonial markets, to increase naval and military forces until the burden of taxation becomes oppressive and to keep alive the cynical interpretation of diplomacy as the science of "lying abroad for one's country." But the identification of a country's welfare with the splendor of the monarch's court or with the opulence of the merchant class is a mistake which is being realized more clearly in each succeeding generation. The peculiar kind of morality which has fostered and justified this view, the morality of exploitation, must be slowly transformed into a morality of democracy, which works to set free all the intellectual, industrial, artistic and humane forces in a society.

The hopeful aspect of national progress is the fact that civilized peoples are gradually attaining their majority, learning to think and act independently of enslaving traditions handed down from the days of

universal feudal homage to force. The Englishmen of 1766 who celebrated the repeal of the Stamp Act by decorating the ships in the Thames with colors and lighting bonfires on the hill tops were far better patriots than the Duke of Bedford and Lord North—for their ideal of *patria* or fatherland was the nobler, juster, more enduring, more constructive, in a word, the more ethical ideal.

THE MORE COMPLEX MORALITY OF ARTIFICIAL SOCIAL GROUPS.

Turning now from the morality of nations and racial groups to the morality of artificial social groups, we find the subject much more complex. The principles on which artificial social groups are formed are so numerous that it is impossible to find any single criterion to apply to them. Political parties, for example, are at one moment inspired with the loftiest ideals and entrusted with the weightiest commissions; but, at another moment, they are the advocates of a sordid, narrow policy of obstruction. Compare the Republican party of the decade 1856-1866 with the Republican party of the decade 1866-1876—the work of Sumner, Seward and Lincoln with the work of Johnson, Belknap, "Thad" Stevens and "Ben" Butler. Religious sects have sometimes voiced the very finest human aspirations, and sometimes they have harbored the most bigoted and inhuman Pharisees. There are associations of philanthropists and educators devoted to the most disinterested service of their fellowmen, and there are groups of bogus business promoters, franchise jobbers, ruthless exploiters and speculators, whose principles of organization and operation outrage every idea of common honesty and common humanity.

Of the obvious good accomplished by group action —the mutual stimulus to altruistic views, the broadening effect of constant contact with a number of minds,

each approaching a common task with diverse judgments and talents, the authority and weight of assenting numbers—we need not speak further. But the evils and dangers of group action need to be examined in their relation to the individual and to society.

MAN HAS NOT BEEN PERVERTED BY SOCIETY.

Our ethical thought is constantly oscillating between the poles of socialism and individualism. We are social beings. Apart from our relations to each other in society we have no individualism, no existence. Yet we constantly feel in ourselves a certain independence of society, if not an actual hostility toward it. Emerson says that "Society is a conspiracy against the independence of each of its members;" and other sturdy ethical individualists like Carlyle, Fichte and Ibsen agree. Yet the individual would not even surmise the difference between dependence and independence, or conceive of such a highly social term as "conspiracy" except for his immersion in society. Society, therefore, is both the mother and the stepmother of the individual.

Impatient of the discord between an ideal society, bound solely by the ties of virtue, reason, justice, and brotherhood, and the actual repellent society of fraud, force, and fashion, many an ethical philosopher of the past has resorted to a metaphysical account of man's origin and nature, and in his fervor has confused his metaphysics with the facts of history. Thus Rousseau assumed the existence of a perfect natural man, prior to the corrupting era of human association, and explained the ugly selfishness, the stupid conventionality, the appalling inequalities of our society by the degradation of this fine primal type through the leaguing of men into social groups, which robbed them of their pristine excellence. So the whole history of civilization becomes in Rousseau's eyes a declension from the perfect primitive standard; and the arts and

industries, the humanities and amenities acquired through the centuries have served only to weaken, hamper, and enslave the human race.

NO REAL OPPOSITION BETWEEN INDIVIDUAL AND SOCIETY.

This highly fantastic and sinister theory of human progress (or rather of human regress) has no shadow of substantiation in fact. No trace of Rousseau's "noble savage" has ever been found, except in the blandly idyllic naked figures which adorn the title pages of the sentimental treatises of the eighteenth century in "moral philosophy." No agency has ever been found, except a *Satanas ex machina,* to account for the introduction of the evil seed of degeneracy into a society composed of perfect beings. The savage is positively as inferior to us in his individual as in his collective capacity. In short, there is no such thing as a collection of individuals without a society, like a collection of rings without a chain. It is only our mental laziness that allows us to think of a number of physical units, fortuitously jumbled together, as making up a society. Society is a spiritual concept. It is a network of will relations. Its content is no more and no less than the individual's content. A drop of water has all the qualities of the multitudinous seas. Therefore society is no more truly a conspiracy against the independence of each of its members than each of its members is a conspiracy against society. If the individual seems to stand for innovation, and the society for conservation, it is none the less true that the genius and opportunity for innovation is as much a social product as the spirit of conservation is an individual preference. The individual and society are not two forces set over against each other, but individual and social are simply two aspects of the same life. Individualism is life in its reflective phase; society is life as personal intercourse.

TO A DEGREE SOCIAL MORALITY IS MERELY A SUMMATION OF THE MORALITY OF INDIVIDUALS.

The sound criticism of the morality of social groups must rest on this psychological basis rather than on the artificial and unhistoric assumptions of a peculiar character inherent in the individual as an individual and in society as society. It is not a question of two antagonistic principles, but of the degree to which the qualities which make for the highest development of personality are developed. A society or group of men of the highest type would exhibit the qualities of a consistent personality; but discordant ethics in a social group simply argues the lack of development or will-power in the individuals composing it.

To come to specific illustrations, a mob, incited by the report that a negro has shot a white man, rushes to the jail where the culprit is safely lodged waiting a fair and speedy trial by jury. The mob breaks down the doors, overpowers the jailer, seizes the negro, strings him up to the nearest tree, riddles his dangling body with bullets and cuts down his corpse to bestow upon it the final indignities of curses, kicks, and mutilation. A social group has done this disgraceful deed of violence. Why? Because there is a lack of adjustment between the reflective and the social points of view in the character of the individuals who made up the mob. For each one of those men, at some point of urgency of the excitement of the thick and noisy humanity about him, the hold on reason was lost and the will went like a ship that has parted its cable. At such times men lay aside civilization like a garment; they become children again, going straight to the accomplishment of their desires, without the saving restraint of inhibition. Passion has overtopped reason. An agitation, a vibration has been started through the social group, which goes on increasing, unless a calm, firm hand be laid upon it early enough to restore moral equilibrium.

Or a group of business promoters meets to "reorganize" a railroad or a manufacturing plant in such fashion as to force thousands of unwary investors to lose their savings. Not one of those gentlemen would take a man's pocketbook in a crowded subway car; not one of them would enjoy sitting in his office even with the victim of his corporate rascality, and watching his disappointment and suffering. Yet, at long range, the promoter will rob this unknown victim, and feel the responsibility for his act so distributed with his partners in high finance that his own share seems trivial. The explanation of such action is not to be found in a peculiar group-morality. The fraud is simply due to the undeveloped personalities of the partners. There could be no crooked corporation without crooked men; and no man could be crooked in business and honest at home unless he were deficient in reflective power or in imagination. At some point his moral vision fails, and he abandons reason (or the clear grasp of all the circumstances which should determine his duty) for a transient impulse of greed or a weak imitation of his neighbors.

HENCE THE REMEDY FOR SOCIAL WRONG LIES IN A STRENGTHENED INDIVIDUAL CONSCIENCE.

The remedy for the injustice practised so often by social groups is in the strengthening of conscience, by which term is meant no special and mysterious divine voice, breaking in upon our thought, but simply the harmonious organization of our whole mental life, as it constantly widens to a more perfect comprehension of our social responsibilities. Insensibility to these social responsibilities must not be indulgently excused by the dissipation of the individual's conscience through the members of the group. The duty of opposing conscious choice to seducing suggestion is never remitted. And the price of yielding to uncontrolled suggestion is the progressive weakening of the power

of choice, until irrational impulses (or "motor paroxysms") rule the citadel of the brain unchecked.

THE POWER OF CHOICE AND SOCIAL MORALITY.

Of course, choice itself is a social function; for the reason that the alternatives offered the mind at any moment are determined by a man's heredity, environment and training. He may choose whether he shall speak civilly or gruffly, when he cannot choose whether he shall speak English or Chinese. The child born in the squalid chamber of a dumb-bell tenement, and sent out at a tender age from his demoralized family to spend ten hours at deadening routine labor in an unsanitary shop, has a far narrower range of choice than the son of a man in comfortable circumstances. Yet, fairly facing the awful inequalities in our urban society, we must insist, as the only hope of our social salvation, that *some* power of choice is left everywhere. To exercise that power to its full, within its impassable limits, is social morality.

THE GOOD AND THE BAD IN GROUP MORALITY.

The social group tends then both to a higher and to a lower standard of morality than the individual's, because it offers at once the encouragement of the mutual reinforcement of virtues and the temptation of the appealing excuse of one's neighbor's responsibility. We are all chameleon-like, to some degree. We are all proud in one company of actions that we should be ashamed of in another company. There is some force in hypnotic suggestion for even the strongest mind. And it would be marvelous if it were not so, considering the fact that our savage ancestors (those same "noble savages" whose pristine virtue so moved the sentimental soul of Rousseau!) practised fasting and physical exhaustion, flagellated and tortured themselves in order to induce hypnotic suggestion, and so to prepare themselves to join in the festivities or the

ecstatic worship of the tribe. The imitative morality of the social group is a survival of savagery, whose disappearance we should look for in the increase of individual responsibility through the conscious exercise of choice to control suggestion.

Morality must always be a social virtue. And as society is conceived of in its universal and spiritual aspect, not as made up of Englishmen alone, or of white men alone, or of a fortuitous association of business men alone, the peculiarly limited morality of national and social groups will broaden to fit the new concept. But the only power that can work this desired change is the power of ideas. Reason must be set resolutely against passion. The idea must penetrate, clarify, judge, and control every suggestion, until men act from insight, not from impulse. This is a counsel of perfection. The idea is set among the stars. There it becomes an ideal.

CHAPTER XXIX.

Morality in Diplomacy.

THE TYPICAL DIPLOMAT OF THE EARLY SEVENTEENTH CENTURY.

N ambassador is an honest man, sent abroad to lie for the good of his country." This witty, but, at the time, accurate, definition of an ambassador of three hundred years ago was written by Sir Henry Wotton in the guest-book of a German family in Augsburg. Sir Henry, who was one of the best educated and most cultured of Englishmen, was stopping in this Augsburg home on his way to Venice, where he was to be the official representative of King James I. When he was finally well settled in his spacious embassy and ready to undertake his profession of "lying for the good of his country," he began, as was the custom at that time, by hiring a crowd of spies, counterfeiters and professional fighters, many of whom lived in his official residence and formed a regular though secret part of his household. The professional fighters were needed in the street brawls which were so common in those days. The spies were expected to find out, by trickery or bribery, the secrets of the Venetian officials, and, also, now and then, to rob the government post and to steal important correspondence. The letters which were secured in this way were opened and copied. They were then carefully resealed by the embassy's counterfeiters, and were returned to the regular post. Somewhat later King James in England would examine the copies and would congratulate himself upon the skill and ability

of his ambassador. All this time that Sir Henry was so busy stealing secrets, robbing the post and bribing the local officials, he thought it no sin himself to accept, secretly, large sums of money from the Venetian government. Yet this Englishman was "an honest man" in his personal relations; as an ambassador, he was merely a type of the class of public officials who were conducting diplomatic business three centuries ago.

EARLY ITALIAN DIPLOMACY AND ITS MACHIAVELLIAN CHARACTER.

If one wishes to understand the real wickedness with which international affairs were once carried on, one should go back a hundred years before the days of King James and Sir Henry Wotton, and should read the writings of the great Italian historian, Machiavelli, who was living in Florence at the time that Christopher Columbus was discovering America. Italy, in those days, was not a united nation, but was divided up into a number of small quarreling States, most of which were ruled over by shrewd politicians or by successful soldiers, who were known as despots. The career of the most successful of these despots is described in Machiavelli's book, "The Prince." The book shows that these despots had no regard for the ordinary rules of moral conduct, but that they systematically deceived, broke promises, played the hypocrite, seized the property of their subjects and murdered their enemies. How terrible the conditions were may be judged from the fact that the poisoning of political opponents was not uncommon.

It happened, unfortunately, that diplomacy, that is, the practice of carrying on negotiations between States, first came to be developed and systematized in Italy at this very period when the despots were employing in their struggles against each other, the deceit, treachery and murder which marked their conduct

towards their own subjects. It was in Machaivelli's time that ambassadors were first sent by one ruler to reside permanently at the capital of another State. And since these first regular envoys were trained in the school of the most corrupt politics that the world has ever known, diplomacy, from its very beginning as an organized system, came to be tainted with cunning and deceit.

HATRED AND SUSPICION OF THESE EARLY DIPLOMATS.

It is not to be wondered at that ambassadors were regarded at first with the utmost suspicion by the kings and princes to whom they were sent, and that they were looked upon as little better than official spies. Charles V. of Germany and Francis I. of France both made every effort to prevent them from spending much time at Court. Henry VII. of England actually forbade his subjects to talk to any foreign envoy and set spies upon ambassadors to watch their movements and to prevent them from gaining information. But the best illustration of the suspicion and the danger which surrounded ambassadors in the early days of European diplomacy is a regulation made by the Republic of Venice. This provided that, when a Venetian was sent to represent his government at another State, he should not be permitted to take his wife with him, for she might disclose the official secrets, but that he should take his own cook, to prevent his enemies from poisoning his food.

DECEIT IN EARLY DIPLOMACY.

From the first deceit was commonly expected in diplomacy. Even kings urged it: Louis XI. of France said to his representatives to foreign States: "If they lie to you, lie still more to them." And envoys sometimes boasted of their knavery. Diego de Mendoza, a famous Spanish ambassador, exclaimed: "They will find their match in me; for every lie they tell me, I will

tell them two hundred." Étienne Dolet, one of the greatest scholars in France, advised ambassadors to employ shrewd spies and to set on foot all kinds of falsehoods.

So commonly did foreign envoys try to deceive, that people were almost surprised if they ever told the truth. The genial Sir Henry Wotton expressed the feeling of many a diplomat, when he declared in his witty way, "If you wish to bewilder and perplex your opponent, simply tell him the truth."

In addition to the use of deceit, the diplomatists of Machiavelli's time, just as in the case of Sir Henry Wotton, hired spies, stole letters, forged seals and bribed officials.

TAMPERING WITH OFFICIAL CORRESPONDENCE.

The opening of correspondence was such a common practice that Mazarin, the great prime minister of France in the reign of Louis XIV., frequently wrote letters with falsehoods in them, in order to mislead the spies of other States. Even in honest England, the government long made a practice of opening important correspondence. At one time this was done so carelessly that the French ambassador found not only that his official letters had been opened, but that they came to him actually sealed with the royal arms of England. He complained to the Duke of Newcastle, one of the leading members of the cabinet; but the Duke only laughed, thinking it a good joke that the sharp practice of the government had been discovered.

BRIBERY AS A TOOL OF DIPLOMATS.

The giving and the taking of bribes was such a widespread custom that no sovereign could be sure of the loyalty of his trusted officials. When Frederick the Great of Prussia was a young man and still crown prince, some of the most influential members of his father's government were taking bribes from the Aus-

trian ambassador. Even the leading member of the King's secret council received, for years together, an annual salary from Austria. The result was that the unsuspecting King of Prussia was persuaded by his faithless officials to do whatever was for the interest of the Austrian Emperor. This traitorous advice was largely responsible for destroying the happiness of the royal family: it estranged the King from his Queen and from his children, and it forced the Crown Prince Frederick into a miserably unhappy marriage.

Even the United States has suffered from the system of vicious diplomatic morals. In the early years of our history, the American minister at Berlin was carrying on important negotiations with the Prussian government, and kept his confidential correspondence locked safely, as he thought, in his legation rooms. One evening, however, after returning from a short walk, he found that a member of the English Embassy, who was anxious to discover the secret of the negotiations, had first bribed his servants and then, after unlocking the door of his rooms with a duplicate key, had searched in his private desk until he had found the official letters and had stolen them.

PETTY RIVALRY FOR DIPLOMATIC PRECEDENCE.

Although treachery and fraud were common in this old diplomacy, yet the relations between the diplomats were carried on for the most part with a strict regard for the laws of etiquette. In fact, one of the charges which may justly be brought against the foreign ministers of that time is that they placed altogether too much importance upon these finely wrought rules of court procedure. They struggled so fiercely to obtain positions outranking other ministers that their efforts were both ridiculous and indecent. The quarrels of the French and the Spanish envoys were especially bitter. In England, in the early part of the reign of Charles II., the followers of the Spanish ambassador,

in order to obtain a place in a public procession in front of their rivals, attacked the French ambassador's coach, and in the struggle which followed killed and wounded many of his servants. The King of England found it impossible to invite both these envoys to the same entertainment, for fear they would fight for precedence; and, besides, he found it impossible to ask either one alone, for fear of offending the other; and so much diplomacy was wasted over such trifles.

At the great international conference of Utrecht in 1713, where the ambassadors of the leading nations came together to end one of the fiercest of European wars, there were such bitter quarrels between the coachmen of the different envoys, each wishing to drive ahead of the others, that a discussion of this question takes up thirty pages in the official proceedings of the conference and, in the words of a writer at the time, these quarrels "threatened to retard the peace of Christendom."

This wretched jealousy over questions of rank disregarded even the claims of religion. In Madrid in 1671, there was a bloody fight between the attendants of the French ambassador and some of the Spanish to decide which of them should march ahead in the procession of the Holy Sacrament. In Rome itself riots were so frequent between the followers of the various ambassadors that the Pope was obliged, for a time, to forbid foreign envoys to be present at any of the public ceremonies of the Church.

The whole life of the old-time diplomat was absorbed in this struggle to obtain the full rights of etiquette which he considered due to himself and to the State which he represented. Whether he was addressed as "Excellency" or by some less exalted title, whether he was asked to sit in a chair with arms or one without arms, whether he was admitted by a door on the right or by one on the left,—these were questions which involved the possibility of war. In order to as-

sert her claims to perfect equality with France, England insisted, for a time, that the French ambassador should sail from the coast of France at exactly the same moment that the English ambassador sailed from the coast of England. When two envoys at a conference started to meet, they watched each other's legs to see that neither approached faster than the other; when they met on horseback and wished to dismount, their servants held them in mid-air, if necessary, so that both should put their feet on the ground at the same moment.

The best example of this ridiculous struggle over diplomatic etiquette was in the negotiation for the marriage between the Princess Henrietta of France and Prince Charles of England, who later became King Charles I. Although both governments favored the marriage, yet nothing could be done towards arranging it until the English found out exactly how Cardinal Richelieu, the prime minister of France, would receive their envoys, and just how many steps he would go with them out of the room when the interview should be over. The officials of the two countries were unable to agree upon this last point, so a solution of the difficulty had to be found. Cardinal Richelieu finally pretended to be sick and received the English envoys in bed. In this way they were able to arrange the treaty and avoid the heart-burning question as to how far the Cardinal should accompany his official guests as they left the council chamber.

This then was the old diplomacy—the lying, the cheating, the bitter fighting over questions of rank.

MODERN DIPLOMACY A VERY DIFFERENT THING.

Today there is a new diplomacy, already firmly established among some of the foremost nations, which is carried on with scrupulous regard for the strictest standards of morality. In scarcely any other field has there been such a wonderful progress as that which

has marked the advance of diplomatic morality during the past four hundred years.

REASONS FOR THE CHANGE: I. DEVELOPMENT OF MORAL PRIDE IN GOVERNMENTS.

The chief cause in bringing about this great improvement has been the gradual change in the attitude of the different states towards each other. In the days of Machiavelli they regarded one another with much the feelings of rival bands of brigands; today the foremost states are as keenly sensitive to charges of unfair or unjust dealing as individuals in any community are to charges against their uprightness of character.

II. GENERAL INTEREST AND GENERAL KNOWLEDGE REGARDING PUBLIC AFFAIRS.

The railroad, the telegraph, the newspaper and the public school have also done their part in making diplomacy honest. In the old days such an ambassador as Sir Henry Wotton in Venice was largely thrown upon his own responsibility, for it would usually take weeks for him to ask and receive instructions from London. There were no newspapers; and, even had there been, relatively few could have read them. Matters of government did not then concern nor even much interest the mass of the people. Diplomacy was, for the most part, an unscrupulous struggle carried on, largely in secret, by the relatively small body of diplomats and government officials.

Today the ambassador is not left to his own discretion, for he is in constant communication with his home government and receives minute instructions from it by cable. In the great democracies, such as England and the United States, the newspapers follow and discuss every diplomatic move; and the whole people determine the broad outlines of policy. Diplomacy today is carried on with relative publicity. It

is clearly somewhat difficult for an ambassador to play the old Machiavellian game of deceit and cunning, when he is watched by the newspapers of two continents.

III. THE PART PLAYED BY THE UNITED STATES.

In bringing about this striking advance in the morals of diplomacy, no nation, probably, has done as much as the United States. With high ideals, inherited from the Colonial days, and freed from the stifling atmosphere of international intrigue which the nations of Europe have breathed for so long, the United States has set a high standard from the first. John Adams sounded the key-note of American diplomacy when he declared at Versailles, during the negotiation which preceded the treaty recognizing American independence, that he "had no notion of cheating anybody."

Washington expressed the same idea through the instructions of his Secretary of State. These read: "It is the President's wish that the characteristics of an American minister should be marked on the one hand by a firmness against improper compliances, and on the other by sincerity, candor, truth and prudence, and by a horror of finesse and chicane."

RECENT INFLUENCE OF THE UNITED STATES—ESPECIALLY THROUGH JOHN HAY.

The influence of the United States upon the diplomacy of other nations has been most marked during the last dozen years, during which it has been taking a more aggressive part in world-politics. John Hay, our greatest foreign secretary, whose most remarkable single service was the formulation of the famous "open door" policy in China, was particularly noted for the fairness and frankness of his international dealing. He said in regard to American diplomacy: "I can say without hesitation that we [the United States] have generally told squarely what we

wanted, announced early in the negotiation what we were willing to give, and allowed the other side to accept or reject our terms."

It was Secretary Hay, too, who declared that the United States rested its foreign policy upon the Monroe Doctrine and the Golden Rule. From Sir Henry Wotton to John Hay is four hundred years in time; in morals it is the distance from a diplomacy based upon "lying for the good of one's country" to a diplomacy based upon the "square deal."

THE PECULIARLY HAPPY DIPLOMATIC RELATIONS OF GREAT BRITAIN AND THE UNITED STATES.

When all international dealing shall have become frank and honest—for the diplomacy of some countries, even today, is neither frank nor honest—it will have fulfilled the letter of the moral law; but it will not have reached the moral ideal. That is being approached only in the relation of the American ambassadors to Great Britain and, at present, in the relation of the British Ambassador to the United States. For decades America has sent as her envoys to England some of her foremost citizens, until, as a prominent Englishman has expressed it: "We calmly take it for granted that the representative of the United States . . . will be a first class after-dinner speaker, familiar with the whole of American history and the whole of English literature . . . and able and willing at any moment to read a paper, deliver an address, and unveil a monument."

THE AMBASSADOR AS A REPRESENTATIVE OF THE NATION, RATHER THAN MERELY OF ITS GOVERNMENT.

For years the American ambassadors have been kept as busy in England, as Ambassador Bryce has recently been kept busy in the United States, "reading papers, delivering addresses, and unveiling monuments." These envoys have come to be, not merely

officials trained to transact international business in a frank, honest manner; they are ambassadors of nation to nation. As an English writer says: "The American ambassador is the only one who reaches the mass of the people. . . . He stands peculiarly apart from the other members of the diplomatic corps, so much so that people half forget he is an accredited official and come to think of him as a distinguished national guest whom it is a pleasure to honor."

When Rufus Choate, one of our greatest foreign ministers, was making his farewell address in England, he summarized his mission by saying: "I have endeavored to make the English people better acquainted with my own country." This is the noblest ideal of diplomacy—to make better acquainted the different countries of the world. Ambassadors are to be, not merely envoys from government to government, but representatives from nation to nation, whose highest aim shall be to interpret their people to the other peoples of the world. This interpretation—this securing of a real understanding of one nation by another, or of "understandings," as we say, between nations—is the surest way of gaining international peace and universal brotherhood.

This paper has limited itself to discussing *how* diplomats do things. Equally interesting is the great change, in the last few centuries, in the morality of *what* diplomats do. Narrow national self-interest and "land-grabbing" are no longer the sole, or even the predominating, motives in international disputes. To this moral advance, as well as to the progress of which we have spoken above, American diplomacy has contributed greatly. It will suffice here to quote as examples the unselfish attitude of our government in the dispute over Cuba and the restoration to China by the United States of the indemnity paid for the Boxer outrages.

CHAPTER XXX.

The Outlook: Reform Movements.

REFORM AN INDEX OF CIVILIZATION.

ALL progress is based on reform. Progress implies desirable change, and the purpose of reform is to bring about such changes in social customs and standards. In the absence of reform movements, the life of a people becomes stagnant, remaining the same for generation after generation. One of the principle contrasts between the United States and Western Europe, on the one hand, and most Asiatic and African countries, on the other, is that the former are progressive and the latter are, or have been until recently, non-progressive. The former are characterized by the presence of a great many reformers and reform societies seeking to change and improve many different features of social life; but the latter have few or no reformers. The result is that the progressive nations have experienced many changes for the better in their social customs and moral ideas and in their political and economic institutions; but the non-progressive eastern nations still, in large measure, hold the same beliefs as did their ancestors of many generations ago, and still have the same government and the same customs that have existed for centuries.

It thus appears that reform is of the first importance, if better conditions are to be introduced into society. Among the greatest benefactors of mankind have been those who have led and aided reform movements. To them we largely owe the improvement of our religious beliefs, the introduction of liberty and

democracy into our political institutions, the disappearance of slavery, the lessening of exploitation and injustice in our economic relations, and the liberalization and equalization of life and its opportunities.

SOCIETY'S INERTIA AGAINST REFORM.

Many of these social benefactors suffered terrible hardships, even death, in order to advance the reforms to which they were devoted. Though a proposed change may be of the greatest importance to its future welfare, no society readily adopts it. Society is inherently conservative and changes its essential nature only with painful slowness. There are always those who resist reformative movements to the utmost of their ability; and, since such persons are frequently the more powerful and the more wealthy members of society, it is only by great agitation that their resistance can be overcome. If all those members of society who are considered, by themselves and by their acquaintances, to be the social élite, those commonly spoken of as the upper classes, were progressive in nature, were really concerned about the betterment of national life, instead of being smugly satisfied with their own attainment to respectability, reform would be easy. Their stifling inertia must first be overcome. And so it happens that, only by the perseverance and sacrifices of those who detect social ills and how to cure them, do men find their conditions improving from generation to generation.

THE SANER AND MORE REASONABLE METHOD OF MODERN REFORMS.

But there are some reasons for believing that progressive communities are becoming steadily more progressive. A group that has experienced the advantages of progress is very likely to demand more of it. Moreover reforms have been brought about in two general ways, the second of which becomes ever more

speedy and salutary. Many of the older reforms, such as those whereby religious and political liberty were achieved, as the anti-slavery agitation led by Garrison and Phillips, were characterized by heated controversy, by bitter denunciation of each party by the other, and by blind appeals to class prejudice and feelings. Indeed, there was not infrequently armed conflict and gross injustice and cruelty between the radical and the conservative elements in the population, as may be illustrated by the Reformation, the Inquisition, the reforms of Cromwell, the French Revolution and the overthrow of slavery in the United States. Many movements, begun by short-sighted, emotional agitators with appeals to feeling rather than to reason, have come to naught or have even retarded progress, because they moved in the wrong direction or lacked the guidance of men of constructive ability. Now it is not likely that in the immediate future, even in the most advanced communities, reform movements can be successful without the development of much animosity and intense class hatred. But, nevertheless, the second method of reform is slowly becoming more general and efficacious. This is the method of investigation, of dispassionate inquiry into social facts and conditions, of the promulgation of the results of such inquiry through the press and the platform, and of the gradual development of an enlightened and effective public opinion. Reform may then be accomplished in the light of knowledge, through voluntary societies or through the agency of government. This second plan works quietly, disturbs social life and structures very slightly, and works out its results with the least possible attendant loss and injustice. This is the method of the societies seeking to protect women and children from exploitation in our mills, factories and shops, of those striving to better the conditions of child life in our great cities, of those that would prevent the defective and the delinquent classes

from perpetuating their kind, and of the vast majority of those changes in social and economic conditions that are making this a better and a happier world.

KNOWLEDGE IS THE BASIS OF TRUE REFORM.

We must, therefore, enroll among the reformers and chiefest benefactors of mankind those who increase our knowledge. And this applies not only to those who investigate social, economic, and political problems and bring to light their evils and how these may be attacked, but also the great body of men and women working in other fields of scientific endeavor. Copernicus, working in astronomy, discovers a new theory of the universe, and helps to free men's minds from the paralyzing authority of a mediæval church. Darwin, after the patient labors of a generation, discovers the principle of natural selection and a scientific explanation of the origin of species in the animal world, and not only reduces the power of dogmatic religion but vastly helps men to an understanding of all the problems of life. So, also, the chemist, working faithfully in his laboratory, creates societies for the enactment of pure food laws; the histologist and bacteriologist, bending over their microscopes, discover facts that will transform medical science and then bring into existence societies for preventing the spread of venereal diseases; and the biologist, studying the inheritance of traits in plants and animals, lays the basis of reform societies seeking to improve the physical and mental quality of mankind by the marriage of sound stock only.

OUR AGE ONE OF INVESTIGATION AND REFORM.

Ours is preëminently an age of investigation and criticism. It is therefore an age of unrest and reform. To whatever phase of life we turn, we find agitation for change and for betterment. This is directly due to the growth of our knowledge and to the

increasing solidarity of social feeling. Not only are thousands of scientists adding to our knowledge of the world about us, but hundreds of social workers and investigators are prying into every aspect of the social conditions surrounding individual lives. Scientific knowledge is at the basis of all progressive change. It lays the foundation for a more remarkable material civilization and, at the same time, furnishes the light for the conscious improvement of individual life and of its social environment. The great flood of new knowledge spread broadcast by an omnipresent press,—by countless newspapers and by multitudes of magazines,—with the public appeals of the agitator and reformer from the platform, stimulates many movements for the betterment of life in the light of new knowledge. These many agencies communicate to many men at the same time the same ideas. They make appeals to the same feelings and beliefs. Thus public opinion is aroused. The community becomes conscious of an evil condition and seeks to remedy it. Not all such appeals to the judgment of a self-conscious community are sound, for many are based on prejudice and on special interest, rather than on a full and clear understanding of the facts; and it is only through accurate knowledge and honest motives that true improvement is possible. Thus reform should become easier and progress more rapid. The ever growing knowledge that each member of society has of all his fellows breeds discontent among the less fortunate and stimulates the sympathies of the more fortunate, and so it leads to effective demand for more equitable and just conditions.

SOCIETIES FOR IMPROVING THE CONDITIONS OF CHILDREN.

So vast is the list of societies seeking to better life's conditions that a mere enumeration of the better known ones would occupy many pages. It is possible, therefore, to speak of the aims and principles of some

BABY'S CARRIAGE.—This is made from a large size fruit basket, the work of the "Little Father" who cares for baby after school hours.

of the more important movements only. Among the supremely important reform activities of our day are those seeking to enhance the welfare of children. It is no exaggeration to say that, including purely local organizations, there are today thousands of societies in the United States seeking to better the conditions of child life and the equipment of the child for the problems of life. Their purposes are manifold. Some seek the moral instruction of children in the principles of honesty, uprightness, due regard for the rights of others, industry and the new ethics of social service. Some are advancing the instruction of the child in fundamental matters of sex. Others, by parks and playgrounds, would make the child life of crowded cities happier, healthier and stronger and less liable to contamination from the evils of the street. Others would see to it that city babies are not killed by bad milk, and that the children of the poor are not deprived of the benefits of the public schools because of lack of food or clothing. Some care for the defective children and for the incipient criminal. Others try to prevent the blighting of children's powers by the long hours, over-exertion, night work, bad air, or disease producing conditions of mills, factories and workshops or by the moral contamination of the street trades, in which thousands of boys and many girls engage even at night. Others, in scores of ways, would reform our educational system so as to make it contribute more generously to the free and full unfolding of individual powers. Others are trying to widen the possibilities of future usefulness and to increase the earning power of boys and girls by efficient industrial training. And still others guide the youthful worker into that vocation to which his talents and training best suit him and where his opportunities for future advancement are greatest. Underlying all of these and many others, is the all-important principle that the child is the future citizen. As such it has a right to grow up amid

those conditions that permit its due share of happiness and normal development and it has a right to an education and an equipment that shall make it, in future years, economically independent, and able to render to society the full services expected of developed citizens. In all of the advance movements there is the spirit of a new ethics and a new social philosophy. Here, as in all the other reforms we shall note, we see an exultant spirit of altruism; we see a disappearance of *laissez faire*—the theory of letting things alone,—of the free-for-all scramble for this world's goods, of that philosophy which held that human welfare would advance most rapidly when each struggled with all and the victory was to the strong alone; we see action of the social group in its own interest and in the interest of its future members.

SOCIETIES FOR IMPROVING THE CONDITION OF WOMEN.

A similar morality pervades many of the new movements for advancing the status of women. The liberalization of woman's position has made great progress. Whether we look at the growth of the woman suffrage movement, at the great multiplicity of divorces, or at the increasing economic independence of women, we must realize that woman is rapidly advancing to a position of equality with man, politically, economically, and socially. The ever-growing claims of women for freer scope and for larger opportunities and her increasing unwillingness to endure patiently traditional restraints and personal wrongs, are a part of the general democratic movement among Western nations. This movement affirms the equality of all members of society and seeks to give every individual that liberty of action necessary to his highest development. The betterment of the economic condition of woman, which is already having marked effects on her position in home and society, is being still further advanced by many ardent reformers who would

protect working women from exploitation by heartless and avaricious employers. As the extension of the State's aid and protection to children is based on the great principle that the child is the future citizen, so the extension of the same aid and protection to women is based on the equally great principle that women are the mothers of the future citizens and that, therefore, whatever debases them, whatever saps their strength, whatever breaks their health or reduces their vitality, will have an injurious effect on their children. Hence follow many laws prescribing the conditions under which girls and women may be employed. Justice Brewer of the United States Supreme Court, in upholding an Oregon law prohibiting the employment of women more than ten hours a day in factories, mechanical establishments and laundries, said: "As healthy mothers are essential to vigorous offspring, the physical well-being of women becomes an object of public interest and care, in order to preserve the strength and vigor of the race."

Groups of agitators and earnest social workers have recently pushed through our State Legislatures many laws prohibiting the employment of women in certain dangerous trades, or in occupations where special diseases are likely to be contracted, or at night, and protecting them from moral contamination. Thus we see two great reform movements affecting women. One, due to the spirit of liberalism, asserts the equality of men and women, not only before the law, but politically, morally and socially; the other, due to increasing social solidarity, would protect women from all those unfavorable social conditions which undermine her usefulness to the state.

SOCIETIES FOR CIVIC AND POLITICAL REFORM.

Then there is a host of reform societies working for the betterment of our political, civic, and economic life. Our nation is in theory a democracy with a re-

publican form of government; yet it has become evident to a larger and larger body of citizens in recent years that the people do not rule. The theory has been that the great mass of citizens should enforce their will in the policies of government through their chosen representatives; but experience has shown that, not the will of the people, but the will of special interests was carried out. The growth of cities, the massing of great working populations in industrial centers furnishing a favorable field of operations for the political boss, and the concentration of industrial power through the growth of corporations have been the chief causes of the corruption of city government and of the perversion of governmental power in State and nation. Governmental forms, which served fairly well the more simple requirements of a predominantly agricultural nation before and immediately after the Civil War, have proved inadequate or ineffective amid the increasingly complex conditions of a nation now predominantly industrial and commercial. Hence in our day there are many political reform clubs and societies. The fundamental aims of these societies are the reduction and, eventually, the complete prevention of political graft and corruption in all its many forms, and the erection of political institutions and checks that will insure legislation in the interest of the people at large and the conduct of government in the interest of the many, rather than of the few.

Thus we have multitudes of clubs and societies, ranging in geographical scope all the way from city ward improvement societies up to the Short Ballot Organization and the National Direct Legislation League, which extend their influence throughout the nation. These numerous voluntary organizations are a most hopeful sign of a strong sense of civic duty and of an active demand for a more efficient and responsible government. They are the harbingers of a new and better day in American governmental institutions,

for they show the intense criticism and the awakening propaganda that tear down long-standing abuses and lift society to a higher plane. Whether we view the attack on the corrupting political influence of the corporation, or on the evil power of the political boss,—protector of social vice, corruption, and injustice, and responsible only to those special exploiters of public interests who have the largest money bag,—or whether we view the progress of the constitutional amendment for the popular election of senators, or the demand for the centralization of power and responsibility in city government, or the ever wider acceptance of the short ballot, the initiative, the referendum, and recall, or any other political reform in harmony with the spirit of the times, we see the manifestation of the power of a new democracy. Through all, there runs the doctrine that all government, regardless of form, is merely an agent of the sovereign people, that its powers and efficiency in advancing public interest should be increased, and that it should use its powers for the benefit of the greatest possible number.

MOVEMENTS FOR ECONOMIC REFORM.

But the great forward movement of our day is in the sphere of economic relations. Indeed most of the reforms already mentioned with reference to women and children or our political life are essentially economic in character. The remarkable industrial progress of the last century introduced two distinct sets of evils. Men here and there were being continually thrown out of work by new machines; this forced readjustment to rapidly changing conditions and reduced many to poverty and its attendant evils. Then, secondly, the stronger and richer members of society exploited the weaker and poorer by unfair laws, by unjust administration of the laws, by low wages and by bad working conditions. Most of the economic reforms of our day, therefore, aim to prevent the hard-

ships which industrial progress entails upon those vicarious sufferers who must find new places in a changing world and to prevent the less fortunate and less capable from being made worse off because of their misfortune or low abilities. The aim is to reverse the Biblical doctrine which has been the actual practice of the world: "To him that hath shall be given, and from him that hath not shall be taken even that which he hath," and to approach an equalization of wealth and of economic opportunity by insuring those who have not an opportunity to get something.

Space permits the mention of only a few of the vast array of these progressive changes. Factory legislation alone fills many volumes, and volumes more are being written. It would bring about shorter hours; more sanitary conditions; greater safeguards against special diseases, against accidents and against fire; the prevention of the semi-slavery existing in sweat-shops and in the mills of various industrial centers. Working men and women are getting a squarer deal through employer's liability laws or through their replacement by workmen's compensation; by efforts to prevent demoralization through unemployment and through the crime, prostitution, and poverty resulting therefrom; by minimum wage laws designed to lessen the exploitation of the most ignorant workers; by insurance against sickness, injury and old age; by profit-sharing schemes; by the fair and peaceful settlement of trade disputes; and by numerous plans for industrial betterment. The numerous evils attending the overcrowding of workers in city tenements are being attacked by various agencies through parks and play-grounds, better milk, better sanitation, model tenements, model villages, and the increase of transit facilities by public authorities. Still more important are the revision of the tariff and the checking of immigration. We have given our manufacturers all the protection they asked against foreign goods,

at the same time giving them an abundant supply of cheap labor through unrestricted immigration. We now see that we cannot build up a sound national life by policies which increase the wealth of a few while they undermine the wages of the many. Then there are reformers demanding the public ownership of all public utilities, the nationalization of land, or even of all the capital used to produce wealth. They are often visionary, but they are moved by the spirit of democracy and by the desire to increase human happiness.

CHARITABLE AND PHILANTHROPIC SOCIETIES.

Finally, very brief mention must be made of those manifold charitable and philanthropic societies, local and national, which would palliate the evils arising from unjust or unfavorable conditions, or would cure such evils by removing their causes. Here are included the thousands of local charities that relieve the distresses due to sickness, intemperance, ignorance, poverty, and sin; anti-saloon, anti-opium, and anti-cigaret leagues; temperance societies; anti-tuberculosis crusades; public health committees; societies that would remove the inequalities of economic opportunity and the handicaps of ignorance; and eugenics societies.

DEMOCRACY AND HUMANITARIANISM ARE THE KEYS TO MODERN REFORMS.

We thus see that the present is a time of organized reform movements. Some promise well; others are of very doubtful value. All tend, with the increase of knowledge, to become saner and more certain of results. Underneath all are two great tendencies of social evolution, namely, the growth of democracy and the increase of humanitarian sentiment. Democracy demands the freedom of all from exploitation by others and from the handicaps of bad environment; it

demands equality, not only of economic opportunity, but of education, of training, and of political and social opportunities. The growing humanity of man toward man reaches out in countless directions to alleviate misery and misfortune. This softening of feelings and broadening of sympathies might wreck our whole civilization by preventing the elimination of the weaker and less capable members of society and thus making possible the gradual deterioration of the quality of the race. But the growth of our biological knowledge will enable us to avoid this disaster by discouraging the mating of the unfit and encouraging the mating of the fit. In the judicious aid of all truly progressive reform movements, the responsibilities and opportunities of the good citizen to serve rightly the highest interests of his country were never so great as today.

Part VI.

Religious Phases.

CHAPTER XXXI.

Morality and Religion.

THE INTER-RELATION OF RELIGION AND MORALITY.

TO revel in theories is a fascinating snare for the philosopher who would find out the true relation between morality and religion and would define the nature of each. Whether or not we have read philosophies, we all have some kind of philosophy of life, some answer that we agree to accept as a universal explanation of the mysteries of the physical universe, of God and of man. Among thinking people, to every one at some time comes persistently the question of our conduct and character, as related to God.

This problem may take forms such as the following: "Must a moral person be a religious person? My mother is both moral and religious. Persons who abandon religion often abandon virtue. But there are conspicuous examples, are there not, of persons who are benevolent, chaste, honest and brave and who are indifferent to religion, or, at least, to religion in its outward, organized form, the Church?"

THE DIFFICULTY OF THE QUESTION LIES PARTLY IN DEFINING MORALITY.

To add to the seeming conflict of individual examples, there are conscious hypocrites who affect piety

and who therefore are plainly immoral. And there are other types which illustrate the intricacy of our problem. There is the man or woman who is excellent in such specific habits as charity to the sick, self-denial in home life, civic leadership in reform movements and regularity in church attendance and who performs these habits in good conscience; nevertheless, without pangs of conscience, this paradoxical type may cheat in a horse trade, may rent his property for the use of criminals, may collect exorbitant rentals from the poor for the use of unsanitary hovels, or may practice usury or may profit in dividends from the sacrifice of the bodies and souls of laborers, clerks, women and children who toil without hope. More appealing to human sympathy is the self-acknowledged violator, who religiously pleads, "God, be merciful to me a sinner." Difficulty increases with the contemplation of such cases; and agreement and explanation appear impossible when we observe that, in conversational discussions, we do not first agree upon what we denote by such common terms as morals, religion, custom, character, authority, piety, church-activity, fear, love and faith.

THE DEVELOPMENT OF THE INDIVIDUAL AN EPITOME OF RACE DEVELOPMENT.

If we could easily trace morality and religion in their numerous modern expressions back to their real origins, perhaps some of our riddles might be quickly solved. But who knows the actual past, who can roll back the tide of years so that there will lie uncovered before us the details of human life in its conduct and aspiration before crude, written history began? One valuable clue, followed eagerly by speculative biologists and psychologists, to the hidden past of the race, is found in the minute study of man, the individual. They believe that as a human being develops from the single cell in the body of a woman to the full grown

man, his development through three score years and ten is roughly analogous to the development of the race through the innumerable centuries. As an abridged and miniature copy of a set of volumes contains in epitome the vast content of a library, so also a man may recapitulate the history of mankind which by the miracle of evolution developed slowly out of primitive, organic forms, to beasts, cave-men, savages, barbarians, civilized men—to a Lincoln or a Lee. As epitomes, you or I posses, in body and mind, many illegible pages, missing or telescoped chapters; but that we bear the marks of our origin is undeniable to him who will read the signs with care.

HEREDITARY SURVIVALS—ORGANIC AND EMOTIONAL.

For example, there are found in our bodies scores of organs, "rudimentary organs" for which no use appears today; but these, we are told, were in our remote ancestors essential to life. One need not be an anatomist to discover the presence of such organs, for extraordinary circumstances stir some of them to action. Consider an experience of sudden, intense anticipation of extreme danger and pain; that means fear. Now before Aristotle said it, it was realized, both by animals and men, that "they who fear aright survive." When, in primeval times, fire and glacier and crashing noise and unspeakable monsters abounded, to survive was difficult. In civilized lands today we scarcely know terror, unless in sickness or dreams we catch a vague glimpse of it. In extreme fear there may appear bodily changes such as wide opening of eyes and mouth, motionless or crouching attitude, quick beating of the heart, paleness, perspiration and dryness of the mouth. In an "agony of terror" as described by Darwin, the heart may beat wildly, fainting may ensue, the breathing is labored, the nostrils are dilated, gasping motions occur and the uncovered eyeballs are fixed on the object of terror. All of the muscles of the body

may become rigid or exhibit convulsive movements. The hands are alternately clenched and opened. The arms may be protruded as if to avert some dreadful danger. Fear is aroused in human beings by thunder and noises, lightning, strange persons, reptiles, darkness, corpses, death, wild beasts, black things, dark places, high places, wind, thoughts of ghosts, etc. Similarly we could catalogue some of the physiological changes accompanying other primal instincts and emotions, for example, the threatening movements in hatred, as: frowning, display of teeth, contracting jaws, clenched fists, action of arms, stamping of feet, growling, panting, and the like.

In such reactions it is impossible to determine accurately how many of these are habits got through experience and how many are inherited. Professor James, speaking of certain objects of peculiar fear and dread, says: "But, in view of the fact that cadaveric, reptilian and underground horrors play so specific and constant a part in many nightmares and forms of delirium, it seems not altogether unwise to ask whether these forms of dreadful circumstance may not at a former period have been more normal objects of the environment than now? . . ." The same writer asks, in speaking of that strange symptom of disease known as agoraphobia, when the patient is seized with terror at the sight of any open place, that he must cross alone, and thereupon trembles, bends at the knees, even faints: "This emotion has no utility in civilized man, but when we notice the chronic agoraphobia of our domestic cats, and see the tenacious way in which many wild animals, especially rodents, cling to cover, and only venture on a dash across the open as a desperate measure—even then making for every stone or bunch of weeds which may give a momentary shelter—when we see this we are strongly tempted to ask whether such an odd kind of fear in us be not due to the accidental resurrection, through some disease, of

a sort of instinct which may, in some of our remote ancestors have had a permanent and on the whole a useful part to play?"

THE PSYCHIC LIFE OF THE INDIVIDUAL ALSO A RACE EPITOME.

Considering the facts of physiology and the physical development of each human being from ovum, embryo, infant, child, adolescent to maturity, we may be ready enough to accept the above doctrine. It staggers us, however, to accept the consequences of a thorough going mental and physical parallelism, although we can not deny that in some inexplicable manner the body and the mind are interdependent. To follow logic at this point, demands that we believe that the general mental growth of a child and man is also an epitome of the psychic life of our long train of forebears. That the history of the race in a general way is effective in the individual, in his vague sensations of infancy, the plays, joys, sorrows, failures, achievements—in the whole gamut of mental life, from conception to death. This illuminating hypothesis has proved to be too much for some enthusiastic students; they are able to feel the vastness of its possible application to the solutions of a thousand riddles of existence, but some of them lack that sane, scientific spirit which should lead us away from positive assertion when at best there is uncertainty. They laboriously attempt to explain, by means of their favorite hobby, phenomena more readily explicable through the effect of proximate causes. But we may assume it to be a safe general principle, with much of truth in it as defined and limited. The doctrine is not a modern invention, for poets and philosophers have expressed it, long before scientific observers had formulated the hypothesis of recapitulation. With confidence as well as with caution, therefore, let us use the principle as a clue to discovery, while we review briefly some of the

questions involved in the following topics: (1) knowledge; (2) religion; (3) morality; (4) actual correlation of religion and morality; and (5) finally, some practical results concerning these factors of human life.

THREE METHODS OF ACQUIRING KNOWLEDGE.

Whether we speak of a group of human beings—a race—or of one person, we may sum up into three classes all the methods by which we learn anything. These methods are known, respectively, as: (1) trial and error; (2) imitation, and (3) reasoning. Let us illustrate each of these learning processes. If you should shut up a cat in a box with only one way of escape, by means of a latch to be pressed in a certain way, and if the animal at first should make a great number of useless movements until after many experiences of failure he should hit upon the right movement and gain freedom, this would be the trial and error method. Repetition of the performance would fixedly associate satisfaction or freedom with the right latch-pressing motion, so that the cat would appear to have learned very well. Or again, if you will hide your own hand, holding a pencil, by means of a horizontal screen, while you attempt to trace accurately for the first time some geometrical figure, as a star, reflected in a vertical mirror in front of you, it will enable you to feel what it is to learn by this same trial and error method. This is almost a universal method of learning. "Experience is the best teacher" we have been told; but, relying upon it, we forget that Experience charges exorbitant tuition.

A second method of learning is through imitation, especially that of personal example. We tend to do what we perceive others doing because our idea of the action observed arouses in us incipient movements of the same kind. A child learns to talk chiefly through imitation, and, in degree, we are all affected by the suggestion of example, a kind of psychic infection.

The third method of learning is that of reasoning; herein the mind is a mass of sense-elements, meanings, judgments which in active attention are worked over until the whole series is rearranged and there comes forth a final judgment or conclusion. This complex method of learning is that of intentional discovery, invention, research. If trial and error and imitation be the characteristics of the learning process in animals and in children, then reasoning is characteristic of the mature, trained adult. Of course a man may act in all three ways, during one concrete event of daily life. When one thinks of how little originality there is amongst us in work and play, and what errors are repeated without ceasing, it is easy to conclude that the average person does exceedingly little downright reasoning. These facts regarding the acquisition of knowledge in each of us are all the more interesting, when viewed in the light of a principle thus stated by Kirkpatrick: "There is good reason to believe that the laws governing the changes from a lower to a higher type of mental activity are to a considerable extent similar, whether the process is one of learning by adults, of development in children or of evolution of racial characteristics." Another significant point is that imitation helps to unify mankind. Our common habits of speech, eating, sleeping and occupation are modifications of racial instincts made common largely through imitation. Our individual thoughts gain power when shared; and since crowds, parties, sects, communities and nations are simply aggregations of selves, one reason is apparent for the momentum and persistence of prevalent beliefs and customs, especially in vital issues such as morality and religion.

THE POWER OF IMITATION.

Giants of imitation-provoking power are men of genius. Our leaders think, reason, in some directions more than the multitude; and such men, through word

and deed, are sources of suggestion, of ideas that take possession. Perhaps for the majority of people, more or less unconscious imitation—with the added effects of painful experience and a minimum of sheer reasoning—supplies ready-made most conventions, beliefs and ideals. This law applies, not only to matters of clothing, speech, and the like, but also to standards of conduct and to beliefs in God. This mental dependence has its abuses, but it is not altogether deplorable. Education consists largely in profiting from the experience and wisdom of our fathers; no one of us has time and energy during the short span of life to discover again the common inventions, to establish information that is our rightful heritage. Even the bulk of our unquestioned social conventions had better be accepted and observed than questioned or ignored. I mean especially the high value long put upon chastity, honesty, courage, temperance, courtesy, respect for elders and for women, industry and reputation. Many a budding adolescent young man or woman tends unwisely to spurn all "hackneyed conventions," and in experience suffers shipwreck. It is just as necessary for such conventions to become automatic in us as it is for us to strive consciously to imitate the choicest elements in the lives of true leaders, of Confucius, Plato, Aristotle, Jesus Christ.

KNOWLEDGE AS RELATED TO RELIGION AND MORALITY.

The battle of knowledge against evil still rages. Man has learned very slowly how to overcome Nature's evils, and even more slowly has he learned how to overcome the evils that spring up wherever mankind congregates, as well as the evil of fear and the paralysis arising from the foreseeing quality of knowledge itself. Agony and catastrophe early became man's lot where ignorance abounded; epidemics and toil have filled human hearts with sorrow. Where horrors abounded the imagination of our primitive fathers

naturally peopled the sea, the woods and the mountains with supernatural beings, spirits, demons and devils. The recorded attempts to express in drawing or image the conception of evil incarnate, the Devil, as they have been collected from traditions, books and pictures, are interesting evidence of man's evolution out of the dominion of superstition through knowledge, religion and love. Expressed in most general terms the two great remedies that man has learned to utilize for all these different kinds of evils are religion and love. The former is the consuming thought of Infinity, the trust and fear of God; the second is true morality, better defined as love: "Love worketh no ill to his neighbor; love therefore is the fulfilling of the law." . . . "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

THE ORIGIN AND GROWTH OF RELIGION.

We proceed now to inquire for a moment successively into religion and morality. Whether in the case of an individual or of the race of man, it is hard to trace religion to its origin. It is easier to trace theologies, theories, organizations and creeds, all the objective side of religion, than it is to trace the subjective aspects, the feelings and thoughts inspired in man by the rulers of life and death, real or imagined. The fear-instinct, the sense of absolute dependence and the worship of ancestors or of ghosts, each has been made the hypothetical foundation of early religion. Among many peoples, savage and civilized, evidence that some or all of these factors were operative may be easily found in religious practices. Individuals and peoples in times of pestilence, poverty, oppression and death turn to re-

ligion. Blasphemers have been seen to pray to God when appalled by a hurricane. Agonies of soul and actual escape from very real evils are symbolized in such theological concepts as repentance, conviction, justification, sanctification, purification, faith, sacrifice, and prayer. The actual, inner experiences to which such familiar terms as these point demand more study and new evaluations as psychological realities,—no matter what is the true explanation of their historic origin.

In the evolution of man's thought about the supernatural, the tendency with very many thinkers has been toward belief in the great One. Man, learning painfully through the centuries, has dropped from his faith, hosts of gods, goddesses, demons, good and bad, imps, goblins, gnomes, elfs, fairies, and dragons. Like Plato's "Men in the Cave," the race of man is breaking the chains that hold us so that our eyes are turned toward a wall where only reflected shadows are beheld and are kept from seeing the abounding realities to which the shadows are only clues. Systematized knowledge, scientific method and philosophic reflection have increased belief in the Great Oneness of all things and have even identified the supernatural with the universe itself. Man's capacity for knowledge, or man's ability to adjust himself to environment and to profit consciously from the experience of others, has thus had twofold results: it has overcome many evils and it has brought about monotheism.

THE EVOLUTION OF MORALITY.

There has been a similar development in man's thought concerning the conduct of man toward man, that is morality. A good code of morality is not merely the verdict of a majority, majorities, like mobs and political parties, often err miserably. Morality is a social phenomenon of slow growth both in the individual and in the race. What can be excused in a child

before the age of responsibility should be punished in an adult. History tells of acts, once upon a time considered virtuous, which are now called murder. For examples we need not search the deeds of primitive man; such changes of sentiment have been known even within our own day. There is the act of duelling, which a half century ago was insistently demanded for the sake of honor; today it is a felony. Morality is altruistic custom, based upon the reasoned and tried results of human intercourse. As a rule, changes in the moral code have come about slowly, for, whatever men ahead of their times might reason out, mankind in the mass has learned slowly through the painful and expensive school of experience.

SOCIAL MORALITY AND ALTRUISM.

One class of evils in particular stimulated morality to growth. One of the evils of knowledge is that it enables some men to prey upon the life or property of society, so that from knowledge have come brutality, suspicion, distrust and selfishness, which, if unchecked, would destroy civilization. Now, stimulated by necessity and by the suggestions of powerful leaders in altruism, all races realize that we can not live together without regard for others, without literal faith, hope, and charity toward our fellow men. As with the growth of religion there developed opposition to evil and growing faith in a dependable Unity, so, with the growth of morality also, evils were combated and finally, moral codes, at first crude and contradictory, are now becoming one as God is one.

THE TRUE RELATION BETWEEN RELIGION AND MORALITY.

The correlations and analogies between the spirit of religion and the spirit of morality are thus suggested by several considerations. Whatever may be the causes, there has grown steadily the idea of the unity of mankind. Physiology, psychology and an-

thropology reveal countless individual variations in human beings, but, at the same time, they demonstrate the elemental likenesses and the common impulses in all peoples. Conduct and customs will vary in measure with the individual and with the group, and they will vary all the more when people are isolated. Common knowledge and its consequent unifying effect upon conduct is increasing enormously through the telegraph, the printing press and the steam engine. These forces are bringing to crystallization, out of the chaos of the past, broad, moral rules that eventually may become universal and one; just as the growth, elimination and syntheses of philosophies gave us the idea of one, universal God.

AUTHORITY IN RELIGION AND MORALITY.

Another point of contact between religion and morality is that authority dominates in the morality of the people as it dominates in attempts to organize religion, with its use of creeds, popes, councils, priests, bishops, ministers. Where elemental rights of mankind to life and property are positively endangered by what is anti-social, and protection of society is demanded at all hazards, we have agreed upon the rule of authority and law and punishment. True morality, however, utilizes no officer, statute or jail, but finds in the approving social consciousness an authority no less powerful. Mere civil law could not hold together a large mass of entirely selfish people. For business, for education, and for domestic and social life there must be mutual trust, coöperation and sympathy. These traits, when genuine, spring not from coercion, but, like religion, from free will and the heart. Morality involves action that includes in its motive the best interests of our race, and it can grow only with the possibility of achievement. Its condition is freedom—not the law; its authority is the consensus of lofty souls—not the police officer.

THE INNER AUTHORITY—CONSCIENCE.

Considering the individual as an element of the social consciousness, in you and me there is a single authority that we call conscience. In the healthy mind this phenomenon is the quintessence of racial experience, condensed into a psychic automatism both by heredity and by education. The healthy conscience points invariably to what is good, and, because of its origin, is credible and of commanding authority. Speculative students of philosophy have wasted much time in deciding upon the nature, origin and validity of moral judgments, so that many a befogged student has lost sight of the important fact that, whatever be the history of the development of conscience, its actual existence within us is a fact of psychology. No matter what is the true explanation of the origin and development of conscience, it is true that the healthy conscience speaks with a voice of authority. That conscience may become unhealthy, degenerate, untrustworthy, dead, is also apparent; and reflection upon human welfare emphasizes the responsibility upon each person for the hygiene and education of that precious possession called conscience.

Conscience is potent in both religious and moral crises. And if we glance at its origin, we find that, in matters both of the religious and of the moral conscience, the influence of personality is powerful. Our automatic tendencies to act for our own preservation are got either as inherited tendencies, which we call instincts, or by repetition or vivid experience during individual life, when the result is called a habit. Conscience is a high order of habit, and involves the modification of basal instincts. In its upbuilding, personal example, whether from living or dead heroes, stimulates our efforts and sets our models and ideals. The tribe is led by its chieftains and the mind of the child is guided by him or her who is interesting. The same principle is seen to involve religion when we

recall that early men and our children think of God in the form of man,—or, as the scientist says, think anthropomorphically. We have here only to consider the genealogy of ancient deities and our young children's ideas of divinity. The fundamental significance of this anthropomorphizing tendency is well illustrated in that choicest flower of religious evolution, Christianity. Contemplate the Son of God; Divinity is incarnated in Jesus of Nazareth. He gives to the world, inextricably intermingled, both a mystic religion and a practical code of morals, made powerful, not with sword and kingdom, but through the irresistible influence of a marvelous personality. This personality, after two thousand years, continues to modify the conscience of tens of millions of men. Here is the best example of the possible blending upon a high plane of the elements of morality and of religion into a unitary consciousness.

A perfect type of morality inevitably leads to religion, because the anthropomorphizing tendency of man leads him to regard the ideal man as divine; our tendency to hero-worship makes us crave attributes we behold perfected in Divinity. There is no doubt that the union of pure religion and of perfect conduct is taught in the New Testament. In the parable of the Good Samaritan, the priest who passed on was not truly religious, because he was either indifferent or afraid. The heretical Samaritan was commended by the greatest religious leader because he practiced human sympathy. Again, more explicitly, we are taught: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Or: "If a man say, I love God, and hateth his brother, he is a liar. . . ."

Notorious crimes committed in the name of religion challenge belief in the connection between morality and religion. In the consideration of this objection there

are several points not to be overlooked. There is a difference between ecclesiasticism and religion. It is the organized forms of religion that have some times cursed the world. Many of the obscenities of certain forms of worship are indirect products of mental disease. Whether pathological or hypocritical, in ancient or in modern times, the human parasites who are more interested in place, prominence, wealth and power than in the love of God and of man, have poisoned external religion and created opposition, bigotry, arrogance, conceit, and conflict. If we grant a psychological connection between morality and religion, we should expect to see one and the other upon a low plane where evolution has not proceeded far. Not surprising therefore are the sexual vice of ancient religionists, the barbarities of the Jews, the human sacrifices of the Aztecs. Furthermore, all human beings do not progress in an even rank; hence, today, we find social phenomena suitable only to past generations, for there are atavisms, lapses, arrests of growth, degeneracies and bestiality as horrible as were ever practiced by savages. Therefore in certain groups of people, as fanatical religious sects, and in individuals, we may find today manifold varieties of moral and religious development; inconsistencies, paradoxes and plain vice can be found in the garb of religion. But it is folly to forget that, in scores of modern religious denominations representing high strata and degrees of development in the external expression of religion, splendid types of manhood and womanhood are upheld, and leaders unselfish and learned and courageous are demanded; and also that the very best which is offered by art, music, sociology, and education is utilized to nourish an undivided moral and religious character.

PRACTICAL SUGGESTIONS ABOUT RELIGION AND MORALITY.

We may now look backward over the vast field which we have touched upon, not explored; and, in

no dogmatic humor we may seek some practical suggestions which emerge for the use of a young man or woman or a parent puzzled by the persistent problems of religion and life.

First, we may understand that, in each of us, both religion and morality are of slow growth; that herein lie inevitable tendencies for life abundant or for death of body and soul. There may be periods of slow development, when powers of the organism seem dormant, like races which have slept for centuries. At about sixteen years of age in the life of a man, as carefully collated testimonies show, there may come a time of storm and of stress, of conflict of impulses, motives or ideals, which may result in an individual renaissance, or in a sad eclipse, as momentous for the individual as the fall of Rome was symbolic of the dissolution of a great people.

Secondly, every modern man is beset by evil. The elements of survival have been modified, but life is always a battle. The thinking man contemplates his utter helplessness, as a speck in the universe, and the more scientific knowledge he obtains, in the presence of Nature the more he feels like

> "An infant crying in the night:
> An infant crying for the light:
> And with no language but a cry."

Modern man oppressed with the feeling of dependence is very prone, as were his ancient fathers, to seek an Infinite arm, to cry out: "I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God." Fortunate is the boy or girl who soon finds an honest parent, teacher, minister or priest to point out the old path to God, which the experience of countless generations proves to be a safe road through the valley of fear and death. But it is not enough to live to save one's own petty soul, to gain heaven or to escape hell. There are mutual good and evil that arise from contact

with one's fellows. In plays and games, in friendship, in relations of affection, in business, in professions and in leadership, we seek a guiding principle helpful to all men and protective to us against social evils. We find this principle in humanistic altruism, a true morality, which, stated simply, is love. This kind of love is the cream of evolution, the new law, the observation of which will eliminate greed, cruelty, ingratitude, lust, theft, and murder. Surely, as escapes from the worst evils, neither religion nor morality can be ignored in a happy lifetime.

Third, each of us must learn many things by painful trial and error, many things through imitation and some things by difficult reasoning. Truly wise men would save us costly mistakes, if we could profit by their experience. Some of this experience we can find in folklore, in choice literature, in scientific treatises, in history and in biography. A child probably gets his first views of God and of religion in terms of his father and mother, for he, like men of old, is an anthropomorphist. Personality is a factor in the origin of a child's system of morals, for the instinct of imitation is strong in him. Example, first of those immediately around him, later of persons in a broader environment, furnishes him with ideals. I questioned 1431 boys and girls as follows: "Of all the persons whom you have seen or heard of or read of or thought about, whom would you most like to resemble?" In the table below, the numbers in the second line show, age for age, the percentages of children who aspired to be like some *acquaintance* (father, mother, teacher, playmate, etc.) The third line shows the percentages who aspire to be like some *public person* (president, historic foreigner or American, writer, soldier, etc.).

Age	7	8	9	10	11	12	13	14
Acquaintance	78	66	55	39	33	23	25	23
Public	8	24	32	48	53	60	63	57

The inverse relation of these two types of ideals, as they change with age, is worthy of considerable thought. It suggests in both the younger and in the older children the influence of personality, and it opens the problem: "When the dominating influence of father and mother decreases, what personalities are supplanting these, as other characters gain interest at school, at church, from books, stories, pictures and upon the playground and street?" In the fluctuating charm of personality is the opportunity for sound moral and religious instruction of ourselves and others.

Fourth, there are indisputable correlations between religion and morality in the thinking life of a man. The perfectly moral man without a religious heart may exist, but the writer has not found him. It is difficult however to reconcile all church practices with morality. Perhaps neither our ministers nor we clearly understand the true functions of the Church. One certainly should seek in his Church the best available objective expression of the inner spirit of religion and of morality. The imposition of hoary creeds and rituals seems at times to be an abomination, yet creeds, in some form, are indispensable in all kinds of organizations and in individuals, as a formulation of working principles. The most blatant advocate of "no-creeds" is usually most dogmatic in insisting upon his own opinions or creed. Let us view the externals of religion as mere vehicles, which we will use, care for and abandon, only when we have learned a better way. Even the multiplicity of sects has extenuation because, in these, individuals may find latitude for adjustment as to creed and social relations, until the time comes when ecclesiastical organizations will yield to economical and altruistic combinations of the warring sects, and external religion will have become actually socialized, practical, and moral.

CHAPTER XXXII.

How the Catholic Church Teaches Morality

TRUE MORALITY IS MANLINESS.

THE value of the moral life rests, in the first instance, on the fact that it is the result of free choice. The young man who sets out on the path of righteousness is neither forced by outer constraint nor prompted by passing impulse. So long as he goes forward, he is guided, not by inclination, but by principle; and so far as he eventually succeeds, he is the winner in a strife unceasingly waged against evil influences from without and still more against those tendencies to wrong-doing that he finds within himself. The moral life in its progress means struggle, and in its fulfilment, victory. It is self-development in the truest sense, because it implies the constant exercise of reason and will and their control of all else in consciousness. It is the evidence of strength and the manifestation of character. In a word, morality is manliness in the highest form and in the only form that has any real significance.

MORALITY APPEARS IN ACTION.

To ensure success in an undertaking where life itself is at stake—life, I mean, with its fairest possibilities and richest opportunities—it is needful to understand quite clearly that morality is no mere hazy conception of the good nor an inactive contemplation of one's ideal, nor a sporadic reaching out for the better things. It is the actual doing, just here and now, of that which is right. Morality is not a quality to be held in reserve for some special occasion or for some

demand of future circumstance. It cannot afford to wait for the heroic moment. It finds its opportunity from hour to hour in the plain, common happenings that make up the bulk of experience. There are times when it must needs be displayed, but not for the sake of display; and there are many more times when its effort and struggle and final victory must be carried on in the soul's deepest privacy where none else can see and no voice of man can applaud the result. Indeed, it will often happen that the upright man must face disapproval, contempt, or open enmity on the part of his fellows, because his judgment is not their judgment nor his deed in conformity with their way of doing. Evidently, then, the will to do good must be directed by higher motives than those of immediate gain, or expediency or the estimation of men. And since the best of actions is never too good for the moral life, it is also true that the highest of motives is none too exalted.

DOING ONE'S DUTY IN PART IS NOT MORALITY.

It is no small advantage, in this respect, that one should be able to say at any moment—"This is my duty;" and it is surely a guarantee of moral rectitude, when one can say in truth, "My duty is just what I am doing." The free acceptance of the moral life implies the frank recognition of the obligations which that life in its manifold phases imposes, and it likewise implies the resolve to fulfill them. But, although the acceptance of duty is free, it means the acceptance of duty as a whole. One may not say, "I will be honest where honesty is profitable, and truthful where telling the truth will best serve my purpose." Similarly with duty in the larger sense. It is not in accordance with morality to select this class of obligations and to repudiate the other class. The man who is exact in the discharge of the duties which business, profession, or public trust lays on him, but who fails in

those which he owes his family, does not come up to the requirement of morality. He may even justify the suspicion that his performance of duty in any sphere is guided by some other motive than the sense of obligation. Complete living in the moral order means a complete fulfillment of duty. It means in particular that the highest of all duties shall be accomplished with the utmost fidelity.

RELATIVE AND ABSOLUTE OBLIGATIONS.

Of the duties incumbent on each of us, some have their origin in relations which we ourselves have established and which we are free to terminate also. We accept an office or position and, so long as we hold it, we are bound to do the work which it involves. But we are free to resign, and forthwith our obligation ceases. Other relations we have that are prior to all knowledge and volition of ours and that nevertheless place us under serious and sacred obligations. Such are the duties we owe to our parents and kindred, to our country and to the lawful authority by which it is ruled. Yet even these bonds may be sundered by nature's inevitable course or by the vicissitudes that take us from land to land under new forms of law and allegiance. But there is a sovereign dominion which knows no limit of time or place, which can neither be broken in life nor ended by death. There is a relation which nothing can sever, because it is implied in our very existence. God Himself, who has given us our being and fashioned our nature, cannot release us from the obligations which bind us to Him as Creator and Ruler, nor can He authorize us to revise, by our thinking and action, the moral order which He has established.

RELIGIOUS DUTIES A PART OF MORALITY.

Plainly, then, morality, if it is to be complete, must include the discharge of religious duties. If it is

to be sincere, it must proceed from motives that deserve God's approval. And if it is to rise above human respect and selfish calculation, it must shape its aims and set up its standards in accordance with the supreme ordinance of God.

RELIGIOUS DUTIES ARE ABSOLUTE AND ALL MORAL DUTIES ARE RELATED TO THEM.

This would be true, even if our relations to God were simply on one and the same level with the relations we bear to our fellowmen. For, even on that hypothesis, the doing of our whole duty would comprise the discharge of our religious obligations. But now there is the further consideration that all our duties, whatever their specific nature, are ultimately traceable to the eternal enactment of God. They all presuppose the power of thought and the freedom of action with which He has endowed us; and without exception they are based on relations which can exist only between person and person. If I have rights which you must respect, these are inherent in my personality; and if in turn I acknowledge any claim of yours, this is because you also are a person and, as such, are invested with rights which I may not infringe without violation of the moral order. So far, therefore, as we mutually fulfill our obligations, we tacitly or avowedly conform to the order which God has established; and, so far as we perform those duties which relate directly to God, we deepen and strengthen in ourselves the sense of obligation which secures the discharge of all other duties.

THE "MORAL" MAN WHO IS NOT RELIGIOUS IS ONLY PARTLY MORAL.

It is perfectly true that we can adopt principles and motives which apparently have no reference to God and which seem to provide us with a morality

wherein religion has no share. Men are pointed out to us, whose lives are clean, whose dealings are invariably marked by integrity and whose conduct in private and in public is exemplary; and still, it is said, they are guided only by the spirit of honor, by self-respect, by breadth of view and sympathy, by reverence for law and by devotion to the common weal. These indeed are qualities and sources of action that cannot be too highly commended and that unquestionably produce excellent results. But they are certainly compatible with the spirit and practice of religion. And not only that; but they lead, when consistently thought out, to the very principles on which religious duties are founded. If it is honorable to live up to one's obligations and to give one's fellow-man his due, then honor demands that we render to God the service that is God's. If law is to be observed, because it is law, the commandments of God cannot be disregarded. What is worthy of respect in ourselves, our intelligence and will, despite our error and weakness, is no whit degraded by our reverence for infinite wisdom and goodness. Nor is our vision of life and its meaning contracted or dimmed, when we behold ourselves and all things else in the light of the divine comprehensive design—*sub specie aeternitatis.*

WRONG NOTIONS OF THE NATURE OF RELIGION.

That these consequences are so often overlooked or deliberately set aside is, in part at least, the result of inadequate views in regard to religion. Once the idea obtains that religion is merely an attitude or a particular sort of emotion, it is easy to draw the conclusion that morality can dispense with religion. If beliefs and formulas were the essence of the religious life, with no reference whatever to conduct, such a life would not be worth living. And if it were true that the practice of religion consisted in outward forms and observances, without any inner vitalizing

spirit, all worship would be vain and all prayer an illusion.

RELIGION MISJUDGED; FORMALISM MISTAKEN FOR RELIGION.

But in truth religion is no such empty affair. Individuals may mistake the shadow for the substance and content themselves with externals or even with bare pretense. Yet at most they prove that they, not religion, are in fault. Entire communities or countries, although they officially proclaim their religious belief, may fall very low in the scale of morality and become as a mockery at which men scoff; but it will usually be found that the religious sense has been deadened and that faith has been enervated by influences which struck at the heart of religion but left intact its outward manifestations. It is doubtless a shrewd contrivance whereby the seed of unbelief is scattered broadcast and the evil fruit is described as the failure of religion to uphold morality. On the part of those who would destroy religion, it shows psychological insight to declare that God is unknowable, that the soul is only a name, that free-will and immortality are obsolete ideas, and that science and religion are in hopeless conflict. When all this is proclaimed as the outcome of progressive thought, an atmosphere is created in which religion can hardly breathe. The moral consequences will appear quickly enough; but it is neither logical nor just to cite these consequences as evidence that religion is worthless for the guidance of conduct. With equal fairness one might point to the disastrous results of a school which knows nothing of system or method, because both have been carefully excluded, and thereupon argue that education, as such, is a waste of money and time. In reply we should demand that education be rightly understood, and furthermore that it be given full scope and all requisite means to do its best work in the

best possible way. The case of religion is parallel. There is no reason to fear that it will prove sterile if only it is allowed to grow under normal conditions, with the wide spaces and the favorable environment that other agencies of progress enjoy.

ONLY THE TRULY RELIGIOUS MAN CAN APPRAISE RELIGION.

While we thus uphold the claims of religion *in general* as essential to morality, it behooves us to take account of our own concern in the matter and to apply in our individual experience the method of judging results which we insist on in determining the value of religion at large. For, when our endeavors for the right fall short of our anticipation and when what we conceive as religion seems only a slackened support, we must ask ourselves whether we have rightly understood religion and brought its whole strength to bear on our action. Have we really been loyal to our belief and carried it out in our practice? Is religion for us an occasional concern, or is it a constant, essential factor in our judgments, decisions, and motives? Have we followed all its prescriptions and adopted all the means that it offers for righteousness, or have we chosen the pleasant features only and the fringes of piety that serve to adorn a mere remnant of virtue? Are we, in a word, entitled to pronounce on the value of religion for the reason that we have been truly religious? These are questions that touch the quick of morality and of religion as well. Answer them fairly and you may be sure that where you have faltered or failed, it is not religion that has been wanting. And if you have a living faith and an ever-increasing power for right, you need not that any man should tell you what religion means and what it enables you to achieve.

THERE CAN BE NO TRUE RELIGIOUS LIFE WITHOUT TRUE APPRAISALS OF ALL LIFE.

You will have learned that the religious moral life depends in great measure upon our estimate of things and upon the proportionate value that we attach to each. You are not called on to condemn as worthless aught that the Creator has put in His world or that the searching of man discovers. You are not to despise the beauty of nature or the splendid uniformity of its laws. And with still less reason would you scorn the strivings of men for those things that bring happiness in some degree or extend the blessings of life to a larger number. What religion demands is that you should appreciate each object and aim, without exaggeration, but with just that importance which it possesses in the final and universal scale of the Creator's purpose. It should appeal to you, not as an end in itself, but as a means whereby you may attain your appointed destiny.

OUR FREE-WILL AND GOD'S DESIGN.

The fact that we select our particular aims, does not do away with the other fact that God has determined the ultimate purpose of our existence. It is His will that each of us, however our pathways here may differ, should finally reach the goal that awaits us in the eternal life. And it is therefore not only a matter of supreme importance to ourselves, but an essential part of the duty we owe Him that we should shape our earthly career with a view to realizing His design in our behalf. To profess indifference to the existence of a future state or to the lot that may there be in store for us, is no sign of wisdom. And it is little less than folly to leave our destiny out of consideration when the question of right and wrong is at issue. We need a compass for the voyage but we also need a chart, if we mean to sail by the surest route. The mariner who knows his business does not

complain because some one else has drawn the map and placed the beacons; he obeys and his obedience is reasonable; it protects him against error and the manifold sources of deception that lure others, who are less prudent, to destruction. We also, keeping steadily in view our supreme destiny and shaping our lives in accordance therewith, are delivered from countless illusions, from false standards and from erroneous estimates. We are free with a freedom that no power can take from us and that death itself can only enlarge.

A SUMMARY OF THE GREAT MORAL IDEAS OF RELIGION.

Here, then, is the perspective that religion opens up: a destiny appointed for us by the Author of our being, its fruition in eternity but its attainment in time; an estimation of all things and of all values, even of our own private aims and desires, on the surest possible basis; a performance of duty unflinching and unreserved, wherein each obligation is raised to a higher plane because its fulfilment is at once a service to God and an advance toward the goal of our existence; and through it all, by dint of struggle and perhaps of momentary failure, a growth in manliness and, by reason of motives and aims, a growth in godliness, as well.

IS THIS MORAL IDEA ONLY AN IDEAL?

This, you readily see, is an ideal, and, you may add in your thought, it is fairly spoken, pleasing to dwell upon, attractive, almost persuasive. It presents religion as an essential part of morality and it bases morality on a foundation broad, deep and secure. It shows, at any rate, that our human intelligence is capable of rising above the brute facts of our average actual existence and of conceiving a more perfect system of relations and purposes and deeds. But is it anything more than an ideal? Granted that, in the

absolute sense, it is possible, what warrant have we to suppose that it can ever be realized by us men? The philosophers of old drew up marvellous schemes of virtue; but did they get beyond theory? And there is today much fine speculation about the things that ought to be and that never come to pass in the concrete form of individual betterment or social purification. What wonder that earnest men, looking the facts squarely in the face, are casting about for a better solution of the problems that beset us, for a new and more solid foundation of morality, in principle first, but also in practical application.

THIS IDEAL IS REALIZED IN THE LIFE OF JESUS CHRIST.

Quite true; and you may further state that all such attempts bear out what has already been emphasized, to wit, that, whatever is proposed as the basis of morality—be it science or religion or any form of philosophy—it must show its credentials not simply in the shape of arguments, but in some actual life or lives which it has led to righteousness. On the other hand, when the appeal is taken to facts, the greatest fact of all must not be overlooked. And when we would know what religion can do for actual living, the one perfect life must serve us for answer. Now this fact and this life is plainly before us in the personality, the deeds and the mission of Jesus Christ. In Him, his doctrine and his example, the moral ideal is completely realized. What is more, the realization surpasses the highest conceptions of the philosophy that went before him, and it has been ever since the standard by which all other ideals are measured and valued. For the Christian, therefore, the moral life, even in perfection, is no mere abstraction, however possible or desirable. You may call it, if you will, an ideal, but it is at the same time a reality; and you may think of it as far removed from the actualities of the modern world, yet always it is there, a fact, a fulfillment, an

invitation. As such it is the final and decisive answer to all questioning concerning the relation of religion and morality.

THE TRUE RELIGIOUS MORAL LIFE CANNOT BE BASED ON A ONE-SIDED VIEW OF CHRIST.

I have said that the performance of duty when complete, as it should be, must include the duties that we owe to God; and that religion when fully understood, as it should be, is not only a system of belief but also a law of life. So here, when we come to dwell on the work and teaching of Christ, it must be the whole Christ, not a divided Christ. If we lay stress on his loving kindness, his sympathy for sorrow and suffering, his mercy towards the sinful and the weak, we are not to forget his stern rebuke of vice, hypocrisy and pride. It is the same voice that says, "My yoke is sweet and my burden is light," and that declares, "if any man will come after me, let him deny himself, take up his cross and follow me." And while He bids us to pray to our Father in heaven, He warns us no less distinctly of a judgment to come, of punishment for the doers of evil as well as of rewards for the righteous. Half-truths are always dangerous; but it is a fatal error to pick out from Christ's doctrine just those elements that suit us and to build them into a system which we call Christianity. It is an error, because it does not present Christ as He really is; and it is fatal, because it uses the name of Christianity to disguise that very spirit of self which Christ would have us overcome.

CHRIST'S TEACHING COMBINED MORALITY AND RELIGION.

For our present purpose, it is important to note that in Christ's teaching and example, morality is bound up with religion. He describes his own mission as that of one whom God has sent into the world; He preaches untiringly of the kingdom of heaven; His

parables, taken from the things of nature or the affairs of men, are lessons about the eternal life; and, when He sums up our duties in two commandments, the first is that which bids us to love God with our whole heart and soul and strength. Even those who regard Him merely as man confess that the Sermon on the Mount contains moral precepts of the highest excellence. Yet these all breathe the spirit of religion, of faith and of the hope that looks toward the future life. The clean of heart shall see God; the peacemakers shall be called the children of God, and those who suffer persecution for His sake are promised a very great reward in heaven.

MAN MUST KNOW HIS SIN AND BE REDEEMED.

But heaven itself, the whole economy of salvation, the fruits of Christ's own teaching and the final outcome of the moral life depend on the accomplishment of His mission as redeemer. So long as mankind was held in the bondage of sin, neither eloquence nor miracle could avail for salvation. Hence it is that in our Christian faith the work of redemption is of central importance. Hence, too, religion for us means that we shall realize the full import of sin, that we shall regard it, fear it and detest it, not simply as an error of judgment or an evidence of weakness, or an offence against the social order, but primarily as a violation of God's law that forfeits His friendship and debars us from His kingdom. It is no flattering thought but, in any case, a wholesome one—this realization and frank acknowledgment of what sin is, not alone sin in general but the sin that you and I commit. And its wholesomeness consists in the very blow that it strikes at self-complacency and in the reaction towards a more thorough observance of the law. For religion must keep its hold on us even in our lapses and must provide us the means to rise again, humbler yet stronger withal. It must renew over and over again

in our individual lives the deliverance once wrought by Christ, and so gain for us the freedom wherewith He has made us free.

THE CHURCH CARRIES ON CHRIST'S WORK.

Such being the function of the Christian religion with respect to the Christian's moral life, it follows at once that the mission of Christ, the truth of His gospel, the saving power of His grace must be brought to each human soul by some visible authorized agency. His whole teaching, not fragments of it, His law entire—all things whatsoever He commanded,—not isolated precepts, must be communicated to all nations. The Church which He established must continue His work by interpreting and spreading His doctrine, by governing, according to the letter and spirit of His precepts, and by supplying those spiritual helps which have their source in His life and death. As the living witness of Christ, the Church fulfills in a very literal sense His promise, "I am with you all days even to the consummation of the world."

THE RELATION OF THE BELIEVER TO THE CHURCH AND HER SACRAMENTS.

For the Catholic mind, therefore, religion includes faith which, as the reasonable obedience of intellect, is a virtue and an essential part of morality. But it further includes the observance of law whereby our belief emerges in practice, and it provides the outward signs of inward grace which make up the sacramental system. Loyalty in fulfilling the religious duties enjoined by the Church is the prime requisite for furthering the moral life; and the Catholic who finds that he is not living up to his ideals has first of all to ask himself whether he is profiting by the ministration of the Church and by the means of spiritual progress which are at his disposal. For these are not simply formalities but quickening influences adapted to

our human condition. External they must be, otherwise they could not reach the senses; but through the avenues of sense their deeper meaning enters the soul to cleanse it from sin, to strengthen its resolve for good, to nourish it with the bread that came down from heaven. To the mind that truly and firmly believes, the sacraments imply a personal contact with the living Christ, a contact as real as though He were visibly present.

THE MORAL AIM OF THE CHURCH.

Thus the final purpose of all that the Church does in the moral order is to bring about the union of man with God, a complete conformity of our human will with the divine. Christ said to His followers: "If ye love me, keep my commandments." And it is also true that, by keeping His commandments, love is deepened and intensified. As in all mental life expression and action reinforce the thought which thus issues in outward form, so the doing of God's will strengthens man's will for good. It is a development that goes on until the point is reached where the binding force of law is no longer felt, but rather the eagerness of love to abound in right doing. Here morality and religion are one; and here the fulness of freedom is attained.

From this point of view morality appears, not as a dead level of conformity with something we cannot escape, but as the spontaneous manifestation of a will that has risen above passion and evil influence to identify itself with the decrees of God. Only religion could bring this to pass; but religion itself is now seen to be, as it really is, the most potent factor in developing the powers of man and in directing them toward the ultimate purpose which alone gives life its full meaning.

CHAPTER XXXIII.

Morality and Juvenile Societies with a Religious Basis.

A GROUP of boys was once about to start a game upon the floor of a gymnasium. It was a game which required that the company should be divided into two equal parts. Their leader counted them off, calling one side, for convenience, the "A's" and the other, the "B's." Upon recounting, he found that he had made a mistake and that there were two more boys on one side than on the other. "Come over here, Jim," he said to the nearest boy. "You are needed on the 'B' side to make the parts equal." "Not much," responded Jim, like a flash, "I'm an 'A' man to the backbone." Jim had been an "A" man less than a minute, but he had so thoroughly identified himself with that side that he already regarded the others as his opponents.

This story illustrates two prime characteristics of boys, their keen interest in play and their instant sense of loyalty. The interest of boys in play begins long before they reach the period of loyalty. They play together quarrelsomely before they reach the high-school age, but, beyond that period, loyalty and play, friendship and sport, go together.

It has been discovered that over 80 per cent. of all boys, at some time during their boyhood, associate themselves in what are sometimes called "gangs." It has also been discovered that the main interest of these gangs is in outdoor play, 86 per cent. of them being constituted for the purpose of outdoor activities. These facts show that, if one would know anything

about boys, he must know something about their play and their friendships. It also suggests that those who would help boys should take advantage of these great heart-interests. The purpose of this article is to show how this has been done, especially in organizations with a religious basis.

Not only are play and friendship important to a boy, but they are of very great value. Play, although apparently a simple thing, is not so simple as it appears. It is not easily defined. It is not the opposite of work, as many suppose, for every kind of play involves work. It is rather joy in work. Neither is play the same as whim or as fooling. It is not capricious nor purposeless. Play is the joyous expression of the natural instincts of a boy. It reveals his growing powers and it exercises them. Even genius is only transformed mischief. Generally a boy who plays well, eventually works well. The school is endeavoring more and more to use the play-interests of boys and girls in order to educate them better.

Friendship among young people is equally important. A boy alone is only half a boy. There are so many things which can be done by boys together, which are impossible to individuals, separately. This is true of most of the higher kinds of play and of the best kinds of work. The "gang" is a protection to a boy. Sometimes it protects him in his shyness, in trying to do good, but more often perhaps it protects him from the results of wrong-doing. The flag of the "gang" protects its weakest member. The best thing about the gang is that it is based upon the precious power of friendship-making. This power is never so strong as in the years between twelve and twenty. The only child in a family, or the city boy who wears gloves and has the high hand-shake, would be much more generous in spirit if a good gang could get hold of him. In a small family, boys between fourteen and eighteen have generous instincts for comradeship which cannot

"SOLDIERS OF THE CROSS."—One of the Church organizations of girls in a Sunday School Parade. Photograph copyright by Underwood.

be entirely satisfied in the small circle of the home. If they can go outside and give and take, and lose some of their own selfishness and get the masculine standpoint, which their mothers, the household servants, and their school-teachers cannot give them, the gang will be one of the finest helps toward manhood which they could possibly meet.

On the other hand, the gang has its dangers. It often means little more than organized selfishness. It often means to follow a leader, to protect each other, right or wrong, and to prey upon outsiders. The boy who does what the crowd does, no matter what ridiculous or outrageous acts they may suggest, is made weaker and not stronger by his friendships. It takes a very strong person, old or young, to resist, whether once or always, the influence of his boon companions, electric with enthusiasm and barbed with ridicule. One influence of the gang will be very good or very bad according to circumstances. One gang of boys, wrongly led, may develop into a set of criminals and vagabonds. Another group, composed of boys who are naturally no worse than the first, under good leadership, will become a group of leading, generous citizens.

These things are said not only to prove the importance of play and friendship and leadership among boys and girls, but also because they are the three things which the religious societies that are trying to help young people are learning to remember in all the work which they do.

The organizations which I am about to describe may be divided into those which are found in churches and those which are not. I will describe them in the order of the ages to which they appeal, beginning with those for younger boys and girls.

THE BOY SCOUTS.

This movement, which has sprung into sudden and widespread popularity, originated in the English-

speaking countries on both sides of the Atlantic. A number of years ago Mr. Ernest Thompson-Seton, the naturalist, began the organizing of groups of boys for the pursuit of camp-craft. These groups were known as "Woodcraft" or "Seton Indians." A little later General Sir R. S. S. Baden-Powell, one of the heroes of the Boer War, upon his return from that campaign, conceived the idea of developing manliness among English boys by utilizing some of the exercises common to scouts in war and peace. These groups were called Boy Scouts. General Baden-Powell frankly borrowed many of his ideas from Mr. Thompson-Seton. Within a few months the Boy Scouts enrolled nearly half a million boys in England. When the movement began to spread to this country it seemed unnecessary that rivalry should develop, and so, largely under the guidance of prominent leaders in the Y. M. C. A., an arrangement was made by which the "Woodcraft Indians," and a similar organization founded by Dan Beard, called "The Sons of Daniel Boone," and some minor movements, should all be collected under the name "The Boy Scouts of America."

The Boy Scouts movement appeals to boys of twelve years of age and over. It is a wholesome effort to take boys, the majority of whom in America today live in city conditions and have lost many of their instincts for outdoor life, back to the woods and the camp-fire, to develop resources in emergencies, to make them handy and agile, to give them something better than the hysterical watching of athletic sports in which other people compete, and to restore to them the nobility of individual prowess. There is nothing which a boy from twelve to sixteen is more anxious to do than to be strong, and to be strong in as many directions as possible. This movement is intended to develop the all-round boy and to show him nobler kinds of strength than he could think of or imitate himself. It is a movement rather than an organization, and

those who are at the head of it are glad to have all wholesome organizations use the plans and work out as many varieties of method as possible. So we have, out in Kansas, under the direction of the State Agricultural College, "Rural Life Scouts," and in various parts of the country "Girl Scouts" or "Girl Guides."

The central features of the plan are nine in number. 1st,—It is a method of recreation. It is not work, and it is not school. It is based upon the idea of play. 2nd,—It stands for camp outings. The leaders are proving to boys that it is possible to camp without an expensive journey to the wilderness and without extensive equipment, and that it is a cheap and delightful way of living. 3rd,—It is a method of self government. Each patrol has its leader, who is an adult, but the separate patrols and the united camp have their own boy officers. Each full member has a vote in affairs. 4th,—It stands for the magic of the camp-fire. The camp-fire means fellowship. It binds all the campers together, and here is where the Boy Scouts movement uses friendship every day. 5th,—It teaches woodcraft pursuits, not only camping, but scouting, mountaineering, Indian-craft, star-craft, signalling and boating, and even nature studies and wild animal photography. 6th,—Above and around these it tries to exalt heroism. Thus it gives its honors by standards. Here is where the scouting movement is unique. The boys do not all strive for one prize, the result of gaining which is that every boy who does not win is disappointed. They do not contend with each other, but with themselves. Their enemies are not the other fellows, but time and space, and the forces of nature. They try not to down the others, but to raise themselves. The honors are conferred according to world-wide standards, and great authorities in different branches of athletics and achievement have set these standards. The decorations and badges which the boys wear are a language of their own, and no boy can wear a decoration with-

out having made a record for himself. The seventh feature of the Boy Scouts is personal decoration for personal achievement. All men everywhere have loved glory, and the founders of the Boy Scouts believed that even if it is a human weakness, it may be good material with which to work. 8th,—The Scouts stand for an heroic ideal. Mr. Thompson-Seton says that he has never met a boy who would not rather be John L. Sullivan than Tolstoi. He accepts the fact and tries to keep in view an ideal which is physical, but is also clean and manly, and sure to lead to higher things. Finally, the whole plan is picturesque. The boys wear woodmen's uniforms. Their totems and decorations are distinctive. They have their salutes and signals, and have utilized a great many things which have come down from the Indians and the scouts of pioneer days.

The movement is not war-like, and if there was some tendency in this direction in England during the period of the German war scare, the American leaders believe they have foreseen this and prevented it.

The Scouts make a strong bid for popularity, in that they do not require large numbers. A leader can be very helpful with a patrol of only seven boys. No other kind of club can do such good work with so few. The plan is not necessarily expensive. The directions for camping and scouting show that boys can spend their time in the woods in summer even less expensively than they can at home, while the indoor and Saturday exercises of the winter are such as can be carried on in any ordinary room and with very little equipment. It tends to give character to the patrol, however, if the boys wear a simple khaki uniform. This is cheap and strong, and its use saves the wearing-out of better clothing.

Some patrols are composed of high-school boys, but the majority are boys of less than sixteen years of age. Boys are not supposed to be in the Indian stage of life any longer than this. They are also perhaps

not quite so willing to play "make believe" after they are sixteen.

The patrol demands the leadership of a man who has some knowledge of and taste for woodcraft. Such a man is not always easy to secure in a city, but almost any man who is a lover of hunting and fishing and of outdoor life, and who has an interest in boys, will find that he can do many of the things which are desirable to interest a scouting group.

Mr. Thompson-Seton and General Baden-Powell have both developed some original games, which add very much to the attractiveness of the scouting exercises. There is a "deer hunt," which consists of shooting at a dummy deer with bow and arrow. There is a water game, called "Spearing the Great Sturgeon," which is very amusing. "Tilting in the water" is an exercise imitated from the tournaments of mediæval knights, and performed by the use of two boats and spears with soft padded tips. There are a dozen others.

The Scouts often exercise themselves in scientific knot-tying, in tracking or trailing, in the building of tepees and log-cabins, and in archery contests. The honors which have been standardized by specialists include general athletics, water sports, mountain climbing, eye-sight, fishing, boating, nature study and photography.

The churches and the Y. M. C. A. have adopted the Boy Scouts, because they feel that their own work hitherto has been done too much indoors and in the winter-time. While the Scout movement does not claim to be religious in the sense of being so sectarian that Jews, Protestants, and Catholics may not all utilize it, yet each religious organization can add to the plan, with its own patrols, any religious influence or methods which it deems desirable. Many wholesome people believe that camping and contact with nature and friendly sport are themselves religious in developing

reverence for nature and for God, in showing boys how to share each other's burdens and in making them thoughtful for others. It is also believed to be religious for a boy to honor his own body, to develop the skill of his hands and the quickness of his eyes, and to be able to take care of himself in danger or emergency. Besides this, the church leader finds that an evening spent around a camp-fire naturally tends to turn the thoughts of the boys to higher things, and that the opportunities for gaining a boy's confidence while tramping in the woods or working together are very helpful.

THE BROTHERHOOD OF DAVID.

Another plan, similar to the Boy Scouts, but built upon a Biblical basis, is The Brotherhood of David. This plan was worked out in response to the request of many church people that there should be some lively kind of boys' club for those between ten and fourteen, which should be built upon the Bible, and have a close relation to the Sunday School. At once the name of David, the favorite hero of the Old Testament, suggested itself. There are many things about his story, up to the time when he became king, which are parallel to the experiences of a boy. He began in a humble way, met many difficulties and enemies, was in frequent danger, was obliged to look out for himself and to depend upon his friends, and finally, with the coöperation of these friends, he rose to great leadership. This, then, is the thought of this organization, boys in exile, preparing for kingly manhood.

The background of the local club, which is called a "Camp," is that of the woods, and the club is supposed to meet in a cave, named from one of the retreats of David, in the story in the book of Samuel. This cave may be a literal one or simply a camp in a woods, or, in winter-time, a hay-loft, or a club-room or the shelter of the church. The government of each Camp

is tribal, the ruler being a David, who is chosen for a term and who shares his dominion with Jonathan. The adult counsellor is Nathan, the prophet. The other officers, the recorder, the scribe, the treasurer, the captain of the guard (who has charge of initiations and order), the door-keeper, the captain of the host (who has charge of athletics, drills and outdoor camps), bear the names of these officers as recorded in the ancient history. The plan is to reproduce the life and times of David by the activities of a boys' club and to imitate his admirable traits. The framework of the story is such that the plan is as adaptable to Jewish as to Christian lads.

The members are divided into three sections, Shepherds, Mighty Men of Valor, and Princes. All the boys upon entering the Brotherhood are Shepherds. They are initiated to this rank by a humorous ritual, which is really a kind of game, in which each boy is obliged to act out the heroism of David in defending his sheep against the lions and bears. The sheep are dummies and the bears and lions are the other boys of the Camp. When a Shepherd has made a shepherd sling and become skilful in its use, or can play skilfully upon some musical instrument, or can sing, or can do something else which seems to the boys to be of the sort which young David would have done, and as soon as a certain number of months elapse, then he may become a Mighty Man of Valor. To do this he must take part in another initiation in which another stirring story of David's adventures is acted out, and to maintain his rank he must, within three months, make for himself a suitable armor and shield. The third and highest class are the Princes. Each Prince must make a huge Goliath sword, on which he burns or carves his exploits. From the Princes are chosen three nobles who, as in David's time, form a king's council. The deeds of prowess used as tests for the different ranks, may be the same as those in the Boy Scouts. Mr.

Thompson-Seton has given special permission for this. A patrol of Boy Scouts may, therefore, be a Camp of the Brotherhood of David also.

In the Cave the boys are seated in a circle, on chairs or on the floor. David and Jonathan sit side by side on a long bench (for a throne), which is covered with a skin or shawl. The officers are grouped around the throne, except the doorkeeper. The costumes are imitated from the Tissot Old Testament pictures, and are easily made of old portieres or shawls, pasteboard and silver paper, or they may be the scouting costumes. Behind each member stands his spear, decorated with a tuft of his own colors, and his shield with a device which shows his prowess. The roll and records are written on long sheets of brown paper, rolled at each end upon round sticks, to resemble ancient parchment. A boy may lose his name, as in the Boy Scouts, by proving unworthy of it.

Adults who interest themselves in the Camps are known as Kings of Tyre, Moab, Queens of Sheba, etc. Antagonists in athletics and play are Amalekites or Girgashites, and saloons and places of ill-repute are called the haunts of the Philistines.

The activities of the Brotherhood are similar to those of the Boy Scouts, and include preparing and using camp equipment, as well as skates, sleds, and snow-shoes in winter camps and out-door sports in summer, story-telling, correspondence with other camps, athletics, and crusades of a boyish character for service for others.

The organization is not secret.

THE CAPTAINS OF TEN.

This organization, for boys from eight to fifteen years of age, has not spread so widely as the others which we have mentioned, but it contains methods of such value that it deserves mention. It is a handicraft society and was devised by Miss A. B. Mackintire, of

51 North Avon Hill Street, Cambridge, Mass., and has been in operation now, under her guidance, for twenty-two years, in the Shepard Memorial Church of that city. Her description of a meeting of the club begins as follows:

"It is Friday afternoon. The schools are over and the boys and girls are filling the streets with their shouts and chatter, but we notice here and there a group of boys who, instead of stopping to play with their companions, are walking off, evidently with some goal in view, and when asked by their mates to join some game or other, call back, 'Can't. I'm going to the Captains.'

"Gradually these groups from the different schools come together at the Common where the famous Washington elm stands. Here there is a game of foot-ball going on. Is that what brought us here? They loiter a few moments to watch the play, but soon turn away and go into the church which faces the Common. Now we are more interested and will surely follow.

"This is evidently no school and no school-room quiet prevails, but very quickly after the boys enter we find them dividing into groups and each one is busy on some piece of work. At one side of the room is a long table, at which are seated the smallest boys. Two ladies are directing them and their fingers are busy with pencils or scissors, while scraps of colored cardboard, bits of leather, and strands of raffia look very interesting. We stop at the next group, where the boys are clamping pieces of wood to the table and selecting their tools, real carving tools, which would surely attract any boy. These seem to be the oldest boys and they are very much at home, settling down to their work as though they meant to accomplish something before the hour is over. But the boys on the other side of the room are having a pretty good time and we go to see what they are doing. They are the middle-sized boys, the betwixt-and-between boys

and the noisiest boys. But they are accomplishing something as the finished models in the boxes attest. They are whittling and testing and measuring and planing and sawing; of course, they are noisy. One and all seem interested and content, notwithstanding the game on the Common outside.

"We ask now, who are these boys? And the answer is, 'These are the Captains of Ten.'"

"The Captains of Ten" is a church club. Each boy must look upon himself as a captain, with ten active and obedient soldiers (his ten fingers), under his control. The club's motto is: "The hand of the diligent shall bear rule, but the slothful shall be under tribute." The watchword is "Loyalty." The badges consist of a round silver shield, with a sword across it, and on it the letters "C of X," the boys' way of shortening the name.

The club is really a combination of a handicraft society and a missionary society. Manual work has been adopted because it always commands the boys' respect. It is not babyish, and it does not seem too religious. The club gives itself to the various kinds of manual work for three meetings of each month, and the other one is devoted to the study of the missionary work to which the club is contributing. All the fine exactness, neatness, honesty, and truthfulness that are taught by the education of the hands are crowned by the education and generosity which come from learning to have an interest in others. There has also been a splendid exercise in coöperative work. This club has made two outdoor mottoes for the front of the buildings of Doctor Grenfell's Labrador hospital. These letters were several inches high and were cut in relief. They represented months of patient toil and coöperative endeavor.

The work of each year is brought to a climax by an entertainment. The boys act as hosts throughout the evening and realize that it is a privilege to enter-

tain their friends. These programs have always been of a dignified character. Naturally there was a Longfellow evening. They once gave a set of tableaux of the Twentieth Century, entitled "The March of the Centuries." Another evening had as its title, "The Men of Yesterday, Today and Tomorrow." The "Men of Yesterday" were the men famous in American history, from Leif Ericson to Lincoln. The "Men of Today" were friends in the audience, who made short, witty speeches. And the "Men of Tomorrow" were the boys themselves, dressed in the garb of the various professions.

THE LEND A HAND MOVEMENT.

Dr. Edward Everett Hale, who was so broadly interested in every cause for human betterment, once wrote a story entitled *Ten Times One,* which gave rise to the "Ten Times One Clubs," or the "Harry Wadsworth Clubs," as they were called from the hero of his story. This eventually became the Lend A Hand Movement. The idea of this organization was virtually adopted by "The King's Daughters" and their coordinate department, "The King's Sons," and the same thought is at the heart of The International Sunshine Society, which has a boys' as well as a girls' department.

The virtue of these clubs is their simplicity. The one thought is Kindness. The ideal is the one which is mentioned in the program of "The Boy Scouts,"—"To do a kind turn to someone every day."

These clubs are organized under different names and with different kinds of plans, all over the world. They have the advantage that they can be commenced anywhere without preliminary effort and that they are thoroughly unselfish. Sometimes an attractive badge adds dignity to the wearer, and often affiliation with some great movement makes the local club feel its importance.

THE BROTHERHOOD OF ST. ANDREW.

The Brotherhood of St. Andrew numbers over ten thousand boys in the Protestant Episcopal Church. These boys are from twelve years of age upward, and the average age is between sixteen and seventeen. Mr. Hubert Carleton, who is the head of the movement, has an ideal in this organization which is radically different from that in all other boys' clubs. Most of us think that it is necessary to win boys by various attractions, before we can get much use out of them; but Mr. Carleton believes that it is possible to make a direct appeal for service and get boys to organize for that distinct purpose. He says: "The way to win the boy for the church is to teach him to work for the church. I do not mean to give the boy some petty tinkering around the church and allow him to call that church work or work for God. If you send your boy running messages for the rector, delivering notes, collecting books and the like, and teach him to do nothing else, you have dwarfed the boy at the very beginning. And if you dwarf the boy, you will never develop the man. In plain English then, let me say that no boy can be a real Christian unless he is trying to make it easier for other boys, who are not Christians, to become Christians."

The Brotherhood of St. Andrew puts aside altogether the amusement features and everything that is supposed to attract boys. It believes that a boy should be used, not amused, and it accordingly sets the boys at the highest, hardest, holiest work, that of living for other boys.

These Brotherhoods are usually not very large, but Mr. Carleton believes that they are permanent. He thinks that 90 per cent. of the boys gathered in ordinary church boys' clubs are not really won for the church, but he believes that nearly all the boys who enter this Brotherhood make strong churchmen. Naturally there are many who believe that the Brother-

hood of St. Andrew, although it is, no doubt, useful, does not wholly cover the ground. Many church workers think it is too exclusive. They feel that it tends to get rid of boys rather than to win them. They believe that a church club may appeal to boys on all sides of their nature as well as on this one of service, and that it is more wholesome to have an organization in which boys of every sort live together as they do in real life, and in which some are under tutelage, while others are more or less consciously helping them upward. Even those who disagree with Mr. Carleton as to the wisdom of segregating the religious boys into a separate club, find after awhile that there develops, in any sort of church club, an inner circle of those who are really willing to help others. It must be a splendid thing to have in any church a group of boys, manly and generous, who are not only trying to win others to the church, but who are being trained when they become men to live this same generous life in the community.

BOY CHOIRS.

The work of boy choirs in America involves so many social activities that they are to be recognized as a form of boys' club. They are today found in the non-liturgical as well as in the ritualistic churches, and the movement toward the development of the masculine element in church life has been much helped by the introduction of male choirs. Trained leaders find that a much larger proportion of boys can sing, and sing well, than has usually been supposed. Mr. H. Augustine Smith, who is perhaps the most accomplished leader of choirs in any American non-conformist church, found that nineteen out of twenty-five boys, examined for the choir of the First Congregational Church of Chicago, "made good" at the outset. His experience has been that it is possible, even in a downtown church, to sustain a series of choirs of boys and

girls and men and women of various ages, and then to develop new material as the old passes out. His advice for success with a boy choir is terse and brief. "Start things off in a well-ventilated, well-lighted room, with a piano. Begin on the dot with roll-call, and work into distinctively boy-music. Get the lads to breathe at the proper places, to finish words cleanly, to mix, as they would their baseball curves, a little soft, moderate and loud singing, tactfully. Work for head tones with Ohs and Ahs, but nip any fooling in the bud. Plan for definite Sunday singing, and at every rehearsal always have a glimpse of something ahead. Bring twenty boys into the choir-loft, and you will have twenty more boys in the pews."

Mr. Smith supplements the direct work of musical teaching and singing with his choirs by an ingenious variety of social exercises, and in summer-time carries the entire group to a farm in Wisconsin or Michigan, near the lake, where they live together simply and inexpensively for several days.

The influence of such a choir is not only great in building up the membership of a church, but it is splendid in developing character of a peculiarly fine quality among those who sing.

It adds immensely to the dignity and decorum of any choir, even in a non-liturgical church, if it can be gowned in simple black, if it enters and leaves the sanctuary in processional, and if it is carefully protected from the jealousy of a paid quartet or soloist. Its influence upon the musical and reverential feeling of a great congregation is as profound as that of the sermon and may be made a consecutive blessing throughout the years.

THE KNIGHTS OF KING ARTHUR.

The Knights of King Arthur is a fraternity for boys. It is private, but not secret, self-governing, and under the control of the local church. It is an endeavor

to fulfill the prophecy of King Arthur that he would come back to earth and set up a finer kingdom among men. Here is a description, from the pen of one who knows, of this method of making knights out of American boys, and how it works among an average group of fellows:

"I hear a shuffle of marking time outside, a hoarse word of command and then the outbreak of a manly song:

> Home from the chase victorious
> Haste we with song and cheer,
> Great was the course and glorious,
> Let the mellow horns ring clear, Hurrah! . . .
> Its worth the world shall leaven,
> Its fame shall ne'er decay,
> Our swords are bathed in heaven—
> Here's to thee, K. O. K. A.!

"Here they come, with trailing banners and gayety of knightly robes, with swords in hand and shields emblazoned and held proudly, Arthur's knights returning from the hunt to Camelot. Yes, and here is Arthur too, with kingly robe of ermine, a dancing court jester by his side and, just in front, in a scholar's gown which strives to give him reverence, the young pastor who represents Merlin, the hoary counsellor of uncounted winters. There is some ceremonial about getting the King seated above the arch of clanging blades, and again a song is raised:

> Upon King Arthur's throne to-night
> The royal sword is flashing bright,
> The dew of youth is on us laid,
> The dew of heaven upon our blade.

"And the loud refrain:

> Then lift the heart and raise the song
> On manly voices fresh and strong;
> To knightly manhood pledged are we
> In life, in love, and loyalty.

"Immediately they kneel, in right frank knightly

fashion, and say together: 'Almighty God, who hast called us, thy young learning-knights, to become disciples of loyalty, chivalry, and service, bless and prosper us . . . and may we finally attain, in company with the brave, the good and the true of all ages, to a life of higher service and a state of endless felicity.'

"And so the hour moves on. There is a proud earnestness about the rituals, and one hardly recognizes Jim and Ned in their noble guise and unearthly seriousness. Occasionally there is a relief from the self-imposed strain when somebody breaks loose for a moment or when the jester is required to exercise his function. There is a great deal of business done on small capital, in the discussion of plans for the next 'conclave,' in the approaching 'visitation' from 'the Marquis of Southern Michigan' and in small outlays of 'the tribute,' which consists at the present in 'six hundred and twenty coins of the realm,' denomination the lowest.

"But there is vitality here. When the roll is called and 'Sir Richard the Lionhearted,' 'Sir Theodore Roosevelt' and 'Lord Gawain' respond, one feels that the glamor of knightliness is really upon them, and, as the comrade chosen for the evening gives his biography, one is sure that the influence of trying to be worthy of a knightly name is a genuine and appreciable one in each lad's life."

In this organization the boys enter as Pages, just as in ancient knighthood they did, when lads of good birth were sent to a castle to be trained by one of the knights. After several months of service and instruction they may become Esquires, and then, after further proof of their worth, they may be made Knights.

Each boy takes the name of a hero, either out of the past or the present, as his prototype, and is called by that name in all the Castle meetings. Each boy must learn what his hero actually did, and must be able to

tell the others, before he is himself made an Esquire of the organization.

There may be regalia, more or less magnificent, according as shields or a full uniform come within the means of a particular Castle. There is a delightful and inexpensive equipment of mystic passwords, and up at the top there is a select group of "Peers," boys who, by long membership and great achievements, constitute a House of Lords. These boys sometimes grow into a separate brotherhood of young men.

The most beautiful feature of the order is "The Siege Perilous." This, of course, is taken from the old legend. It was the magic seat at the right of the throne, built by Merlin for the Peerless Knight. It was claimed and occupied by Sir Galahad. Whenever a boy has done an achievement which seems to the rest especially worth while, whether it be physical, mental, or heroic, he may, by a unanimous vote and without his own foreknowledge, be elected to this seat. There he sits for a whole evening and is proclaimed as "Sir Galahad," and all his life thereafter he bears the rank of "Baronet." If this achievement be one of even more memorable worth, there may be conferred upon him the Galahad Cross, which does not carry with it a higher rank, but is as much valued in this fraternity as is the Victoria Cross by an English soldier.

Then there are the "Quests." You cannot sit down with a group of boys and say, "Now let's be unselfish." It seems unreal. But a group of boys under the poetic guise of "quests" is always willing to do deeds of kindness to others. These quests have been of great variety and sometimes consist in getting acquainted with a missionary, who is regarded as a brother knight out on adventure, and in furnishing him money to help him with his work.

The plan is well adapted to boy nature. They like fraternities. They like mystery and regalia, and titles and initiations. They are living in an age of chivalry.

This knightly order is a unique use of romance and beauty in the service of religion. It is easy to start. It appeals to instant enthusiasm. It captivates the whole "gang." Something can be accomplished at the first meeting, and its program afterwards moves steadily forward. It is easy to conduct. The average church can set this society a-going. The leader, who is called the "Merlin," in memory of King Arthur's hoary counsellor, needs only ordinary ability, coupled with persistence and good sense. It is not expensive. A small room is sufficient for meetings. Little apparatus is required. All the Castles are self-supporting, and many of them contribute to the church. It is elastic. The plan is a good start. The leader adds methods from whatever source he chooses. It is uplifting. Every step is upward. It brings into contact with the best literature, the noblest heroes, the manliest and most refining ideals, but it presents these so naturally, in the form of play, that the boy is bettered before he knows it. It is religious. Religion is unobtrusive, but integral. The Christian life, instead of being thought of as effeminate and exclusive, is considered as a life of service.

This organization is now the largest boys' fraternity in the world. It has probably enrolled over sixty thousand members.

THE CHRISTIAN ENDEAVOR MOVEMENT.

This name is ordinarily given to that entire movement for Christian nurture and expression which began with the Young People's Society of Christian Endeavor in the year 1881, and which united the young people of most of the Christian denominations, and has gone out into others under such names as the Epworth League, the Luther League, and the Baptist Young People's Union.

The Christian Endeavor Society was the first expression in the modern church of the interest of adults

in young people. The churches of America were then facing some conditions which seemed to them critical. The old-time prayer-meeting had become decadent, and the number of young persons in Christian congregations was startlingly small. The reliance upon revivals as a means by which the young could be precipitately brought into church connection had indeed succeeded in retaining a considerable membership of the young, but there seemed to be no special place for them in the church after they were made members, and there were many who were not affected by these means. The conviction was gradually growing that the children of Christian parents might be expected to grow up more naturally into the church life than they were doing, and that it was unfortunate that all the activities of the church were in the hands of middle-aged persons. It was, therefore, natural that the first efforts in behalf of Christian nurture should center about that weakening institution, the prayer-meeting, and that the practical activities of the first young people's societies should build upon that institution. The results of this endeavor have not been exactly as anticipated. The prayer-meeting is no more alive than it was twenty years ago, and those who were young people then and who are middle-aged now, have not been graduated from the Christian Endeavor meeting into the church mid-week meeting in very large numbers, but the devotional emphasis has kept the movement spiritual all the way along, and the practical activities of the local societies have broadened every year. The emphasis upon a pledge which made central the duty of weekly vocal expression of religious ideals and daily Bible reading and prayer was, no doubt, necessary at the start in giving a sense of obligation. It probably saved the earliest societies from dissolution, but the pledge has been liberalized, and in multitudes of instances done away with altogether, without any preceptible loss in the societies'

strength, for it has done away with a tendency to consider these exercises as the end and aim of the organization.

The leaders of the movement, in response to criticisms upon the imperfections or mistakes of this work, have wisely called attention to the fact that the success of the local society will depend almost entirely upon pastoral guidance. There is nothing magical about the machinery of the Christian Endeavor Society, which enables untrained young persons to produce wise results, unaided and unshepherded. No pastor would allow a young people's organization of any other name to live and conduct its affairs in his church without expecting that it would need his constant attention. Indeed, he can seldom leave an organization of grown men or women to do their work without such direction. Young people today are in their way as busy as their parents, and they lack not only the judgment, but the time to bring things to pass, unless they are continually receiving inspiration and suggestion from some adult source. Informally, at least, every Christian Endeavor Society needs a superintendent. Those pastors who have given, or who have found such supervision for their young people, have testified that these young people are ready for every good work and accomplish astonishing results when they are wisely led.

Another difficulty in the success of any young people's society is that it is constantly losing its older members, who go out to school and to work, and is in danger of not being quick to see the need of introducing young material to take those places. Laborious as it is to keep so much machinery in motion, the wise leader usually finds it necessary to have a group in every stage of preparation for the society, while at the same time he is tactfully urging the graduation of those whose presence is no longer helpful. The young people's society is not an independent institution, but a

school, and it exists that its pupils may be graduated into something else.

The deficiencies of the young people's meeting are due to the deficiencies of young people themselves. They are, of course, immature in experience and are inclined to make enthusiastic expressions under excitement, which they cannot always live up to and which they may afterwards regret. There are also certain preenings and flutterings in the testimonies of the boys, which are caused by the presence of girls. These are, however, not only rather winsome, but wholesome, because the sex life and the religious life are never more closely parallel than at this time. Many a boy has been brought into the Kingdom by the mere presence there of an innocent girl. The Christian Endeavor Society is the first social grouping of adolescent boys and girls. It is a delightful and delicate opportunity for a pastor. Yet there is a limitation of the society, which makes separate effort for boys still necessary. To a large degree, it is only those boys who like girls that go to the Christian Endeavor Society. The society can usually be influenced to rise above the period of reading from the devotional thoughts of others, and the members may learn to realize that the most halting expressions of original thought are infinitely more interesting, if these expressions can be kept natural. The society meetings may become like the sessions of a debating society, of considerable intellectual impulse to those who take part. The danger, no doubt, is that the young people will give expression to resolves for good living, which take the place of the good life itself. The strength of the society is, therefore, in the word "Endeavor." The society which has something to do is not likely to die, and the imperfections of the society will be cured through its activities.

The organization of a young people's society consists largely in a series of committees. These, in the

live societies, usually include nearly all the members. The social committee does a great deal to introduce strangers and make them feel at home, and to bring forward the bashful and retiring. It is also usually the leader in the entertainments given by the young people. These vary much in quality. No doubt, they have done a great deal, in the main, to brighten the social atmosphere of the whole church. Where there has been a refined leadership, they are often charming and intellectually profitable. In some cases, however, they become vulgar and are tinged too strongly with the desire for money-making. The two most practical committees are the missionary committee and another, which is sometimes called "The Whatsoever Committee." The latter has to do with local charity, and the former endeavors to interest the society in the world-wide work of the church. Today tens of thousands of young people are studying together various interesting textbooks of missionary information, and the result of the missionary side of the society has been to send hundreds of young men and women into the foreign field, and to begin the habit of missionary giving among thousands of young Christians.

The enormous national conventions in the United States and other countries have been a noticeable exhibition of the greatness of organized Christianity. These and the district conventions have done much to inflame the imagination of the young people as to the greatness of the united work in which they are engaged. The Christian Endeavor movement has also been found adaptable to converts in mission fields, and the organization is often the most practical part of the work of the native churches.

The so-called "Junior Societies" have existed largely as imitations of the Sunday School, with some practical features annexed. They are, therefore, of some value as a part of the religious education of children, but they are perhaps not equally successful

in their efforts to hold boys and girls, and many pastors today are feeling the need of some virile kind of boys' clubs like those which we have been describing, and feel it better to organize the girls into King's Daughters' Circles and the like. Before the interest of boys and girls in each other begins, there seems to be no special advantage, except simplicity of effort, in organizing them in one body, and there is much lost in trying to keep the attention of boys by methods, and usually by leaders, that are feminine. If the boy can receive the stamp of masculine leadership, he is more wholesomely guided than otherwise, and it is wise to prolong the period of indifference between the sexes as long as possible. By the age of sixteen they are bound to come together anyway, and then the wholesome influence of the young people's society finds its place.

It is fair to say that the young people's movement has changed the climate of American churches, and today the young, instead of waiting for the crisis of the revival and finding no place in the church until after the cataclysm of conversion, are born and grow up in the church, regarding themselves at all ages as a part of its divine family.

THE BIG BROTHER MOVEMENT.

It was Mr. E. K. Coulter, Clerk of the Children's Court, of New York City, who first called attention to the fact that the Protestant boys who were called before the Juvenile Court of that city, were in need of friends. The Catholic boys were already well watched and cared for, but the remainder, about 14 per cent, or 1,200 a year, were entirely neglected. Mr. Coulter was then president of the Men's Club of the Central Presbyterian Church, and at one of the meetings of the Club he presented the needs of these boys in such a vivid and suggestive way that then and there each member volunteered to take one boy as a

special friend and charge, and do all in his power to prevent the boy from coming again before the court. The men went to the boys as friends and elder brothers. They were not to lecture nor chide, but quietly and tactfully to give to the boys a wider knowledge and a broader experience. Gradually they were to throw about their boys those uplifting influences so often lacking in their homes. Many amusing experiences were recounted at the club, when reports were first called for, but the work was a success from the first.

After the men had become acquainted with the boys, they were invited to the church, and a club was started for their benefit. Here they were entertained twice a month by the members of the Men's Club. Sometimes a dinner was given to them. The appreciation by the boys of what was being done for them, was manifested by a little fellow fourteen years of age, who was president of the Boys' Club, and who made the following speech at one of these dinners: "Gentlemen and Friends: I have the honor to thank you for your kind hospitality and friendship. You have taken upon yourselves to let us feel your generosity and friendship. As we cannot retaliate your favor at present we hope you will be paid by us, not by inviting you to dinners, but by becoming men whom you can look upon in the near future, and say with pride: 'He used to be one of the boys of our club.' As you know, I am not much of a speaker, which I do not pretend to be. I will close with three cheers for the welfare of our country and the Men's and Boys' Clubs." The cheers were given with a roar that was deafening.

During the first year, 240 boys received some assistance, and only four of them disappointed their friends.

The movement has gone on and has spread to other churches and to other cities. Some of the men made the mistake of giving the boys too many presents and

of conveying the impression that goodness was something to be bought, but most of these business men have been wise enough to realize that what the boy chiefly needed was guidance and the sense of having a friend. In one instant a small boy had got into trouble, had been brought before the court a second time and had been sentenced to a term in an institution, when he turned to his father who was at his side, and said, "Father, never let Mr. L. know what has happened to me." Mr. L. had seen the boy only three times, and yet it was to his new friend that the thoughts of the boy first turned in his disgrace. Another man, upon his first visit to the home of his protegé, said in leaving, "Now, Emil, if you ever get into trouble of any kind, come over and see me." The little fellow looked up into the face of his friend and said, "Can't I come and see you if I am not in trouble?" It is needless to say that he often comes to see his friend.

This kind of work is beautiful in its very simplicity. It is hard to get men to see its value, because we are so much accustomed to thinking that nothing can be accomplished in the way of reform without salaried secretaries and an elaborate organization; but there is no place in the country where the boys could not be saved in multitudes, if this thought of furnishing them with godfathers were carried into practice. It is not always the boy who gets into court only, who needs an elder brother. Some of these well-to-do men themselves have appreciated the value of the idea for their own children; and they have gone to one or another of their business associates and have asked him to let their own sons feel free to call upon him for similar help and advice.

It is not alone the boy of the street that is most in need of sympathy and guidance; so many well-to-do men are so absorbed in business cares, the care of their boys is either left to others, or absolutely neglected.

THE BOYS' Y. M. C. A.

Work among boys in the Y. M. C. A. began as an incidental, but it is fast becoming the largest thing in Association work. Secretaries used to feel that, if there was a time when the gymnasium was not to be used by the men, it might as well be occupied by boys, and that, if there was an assistant secretary who was not always busy with keeping records and checking coats, he might be busying himself with the boys. Today the dignity of the work is demanding men of special training and fitness and is utilizing buildings which are used for no one else but boys; and the present membership of the Associations in America actually contains more males under eighteen years of age than over. The work is already supervised by several national secretaries and is pushing out into three general directions,—work for school boys, work for employed boys, and work for street boys.

The first thing which the Associations were able to do for boys was to give them some small share in the gymnasium. Today the Associations are not only equipping gymnasiums solely for boys, but are reaching out to supervise athletics among boys in an entire city.

The Y. M. C. A. has always offered some classes for boys, usually supplementing the work of the public schools. They have always been particularly strong in mechanical and manual training. Of late the Association has gone still further and is, in the larger cities, developing technical institutes, in which boys may not only prepare for college, but actually take a college course and receive a degree. These institutes are not merely in competition with other schools of the same grade, but they are becoming pioneers in educational reform. Starting as evening schools and thus requiring the boys to do the most possible work without waste, they have developed into day schools, in which the same attention is given to the individual,

who advances at a pace which causes the other preparatory schools in the town, both public and private, "to sit up and take notice."

In some cities a coöperation has been worked out between the Association and the local industries, and a select number of boys may support themselves and learn a trade, by studying half the time in the Association and working half the time in some local industry. This week Tom is at his desk, while Jim is at the bench; but next week Jim is at the desk and Tom is at the bench. Thus the desk and the bench are always occupied with apprentices.

The Association building is much less a loafing place for boys and men than it used to be, but there is still room for various kinds of informal sociability clubs. A book has lately been written by Mr. A. M. Chesley, entitled *Social Activities for Men and Boys,* in which hundreds of coöperative games, plays, entertainments, and deeds of kindness are described, which are actually carried on through these Association clubs.

The strongest group organizations, in an Association for boys, are the Bible classes. It might be thought that the Sunday School was filling this field, but the Association has discovered hundreds of boys who were not being reached by the Sunday School or who had left the school, and it has approached these upon the gymnasium floor and in the class-room by methods of Bible study which are ingenious and effective, and which may well be imitated in the church schools.

In some cities the Association secretaries take great pains to develop boys' classes in the various Sunday Schools, furnishing teachers whom they themselves train in the Association building for that purpose. The Association has been a pioneer in the idea of boys' Bible classes taught by boys themselves, and it has discovered that there is a naturalness and reality about

such a leadership, which is not true of the average adult Sunday School teacher. These older boys are, of course, first trained in a normal class for their work by a secretary. In Holyoke, Massachusetts, the Association has led in the development of boys' Sunday Schools, in which there are no girls at all, and in which the officers, as well as the teachers, are mostly boys. The plan has been enthusiastically received by the boys themselves, and, in the schools which have adopted it, practically no boy has been lost from the membership.

The larger Associations are adding dormitories to their facilities and are thus becoming great city boarding-schools. These rooms are rented for as small a sum as the means of the Association will allow to those boys who are most in need of protection, especially when coming from the country. It is believed that this movement is bound to spread, and that it will have some influence in uplifting the grade of the ordinary city lodging-houses.

Nothing which the Association has done for boys has exceeded in importance the summer camp. The Association has worked out the camp upon a business-like basis, which makes its methods worthy of imitation by all who take boys out of doors, and it has found in the camp a means of moral uplift, of which it has availed itself to the fullest advantage. In these camps, which usually last for an entire summer and which are inexpensively conducted, trained leaders gather boys from different communities and bring them into friendly acquaintance, and develop them in all kinds of wholesome activities. The work of the camp culminates in the religious influence of the camp-fire and of the personal contact between the leaders and the individual boys. These are applied quietly, naturally, but persistently, and almost no boy leaves the camp without a distinct accession of moral and generous purposes to his life.

Another approach to the boy problem which the Association has made is by international secretaries, who give their time to the larger phases which are problems in every city. The problem of the boy in high-schools and academies, for example, is being studied and approached by Mr. David R. Porter. He has been trying to find some way by which the entire moral life of a school may be elevated, by massing the moral sentiment which already exists in individual boys, but which finds no united expression. He is trying to find out how to make the high-school fraternity better by giving it a better purpose and more definite ideals. He is fostering Bible study groups in the schools, not merely for the sake of studying the Bible, but for the primary purpose of getting the boys who mean the best things to stand together. The latest thought which he has in mind is to encourage high-school boys' classes in every church, standardizing their work somewhat as the basket-ball teams are already standardized in the Sunday School Athletic Leagues.

BUILDING BOY LEADERS.

All these organizations which we have been describing, live not for themselves, but for others. Their desire is not to make boys who are good merely now, but boys who shall be good and generous men. They would not create companies of pious prigs, organized in mutual admiration societies, but chivalrous members of society who shall in their turn take up the problem of helping the boys of tomorrow and of solving tomorrow's larger problems. This is being directly effected in the Brotherhood of St. Andrew by every individual in the organization. In the Y. M. C. A. there is a Greek letter fraternity, called "Phi Alpha Pi," whose special motto is "Help the other fellow." In the Knights of King Arthur the purpose of the Third Degree, that of Knighthood, is to de-

velop a clan of boys who have a tender regard for the younger members, and some of whom go out and organize junior castles. The Christian Endeavor Society is everywhere developing leaders to organize mission Sunday Schools, boys' clubs and King's Daughters and to teach young children. The Y. M. C. A. conducts a series of winter and summer conferences, whose one aim is to gather together older boys to discuss the problems of boyhood and to volunteer for service in behalf of the younger boys of the several communities from which the delegates come. The Students' Volunteer Movement is reaching our academies and high schools, as well as our colleges, with the expectation of enlisting men for foreign service. The Young People's Missionary Movement is encouraging the study of the whole problem by young people, and the direct result of these classes is the enrollment of hundreds in the ranks of social service. Thus the circle of benevolence is made complete, and the boys who today are the subjects of tactful and sympathetic effort, become tomorrow the chivalrous knights of the crusades of child-saving and of moral reform.

THE INFLUENCE OF THIS WORK UPON MORALS.

It is not, I am sure, difficult to realize the definite and far-reaching influence on the morals of their members of these clubs which have a religious basis. They begin often simply as a period of relaxation after school or work. Their programs may not seem very consecutive or valuable. They may be somewhat changing in membership and transitory in their life. But they are usually accepted by the boys as their own; that is, they become a more conscious form of their own gang; they put into them their loyalty and coöperation and yield themselves to the uplifting influence of their adult leader. Aside from the indirect

stimulus to sane physical culture, the intellectual preparation for life and the allegiance to the church, there is definite guidance toward pure ideals of womanhood, a larger and more generous view of life as a sacred commission and a lifelong committal to religion and the church. The boys become constantly a little more fair, honest and loyal to each other; they grow capable of joint action and they become strong to receive an interpretation of the Kingdom of God as the church, the minister and the club reveal it. What is at first hearsay becomes by and by spiritual experience. It is interesting and sometimes amusing to watch the education of members of such a club by attrition. The boy who has been somewhat of a hero, because of his ingenuity in annoying his teacher in the Sunday School class, may be surprised to find that he is regarded as somewhat of a nuisance in the club. The glib Christian Endeavor talker finds that his club members are not much interested in his oratory. The boys who are always proposing something are quieted by seeing their pet plans voted down or by being put on committees to execute them. On the other hand, the shy fellows begin to get so they can think on their feet and, in a fellowship where nothing but efficiency counts, their real abilities begin to be manifest. It goes without saying that this is a kind of education in morals that reaches down deep, has a wide implication and is permanent.

The leaders of such groups uniformly testify that they have found such work worth while. I have upon my table a letter from a woman who has been doing this sort of thing for twenty-two years in one church. Upon the walls of a room in that church are twenty-two framed pictures of her boys in the stages of their growth in her club. She writes: "The church needs both the Sunday worshipper and the weekday worker. What that work is, and what that worship means, can be taught most easily and practically in the freedom

and intimacy of the boys' club. I believe with all my heart what I have just written."

A man who has worked, in different fields, with boys for twenty-three years writes me: "I am glad to give my testimony that the one who would do most for the boy must keep close to him for a long time. To win his confidence before he enters the period of adolescence and to keep 'next' during all those tremendous years is the sure way to the greatest service." Another, from twelve years' experience, says: "I think I can hardly overestimate the force of a wisely conducted club, both for visible results and for the greater permanencies of life in character."

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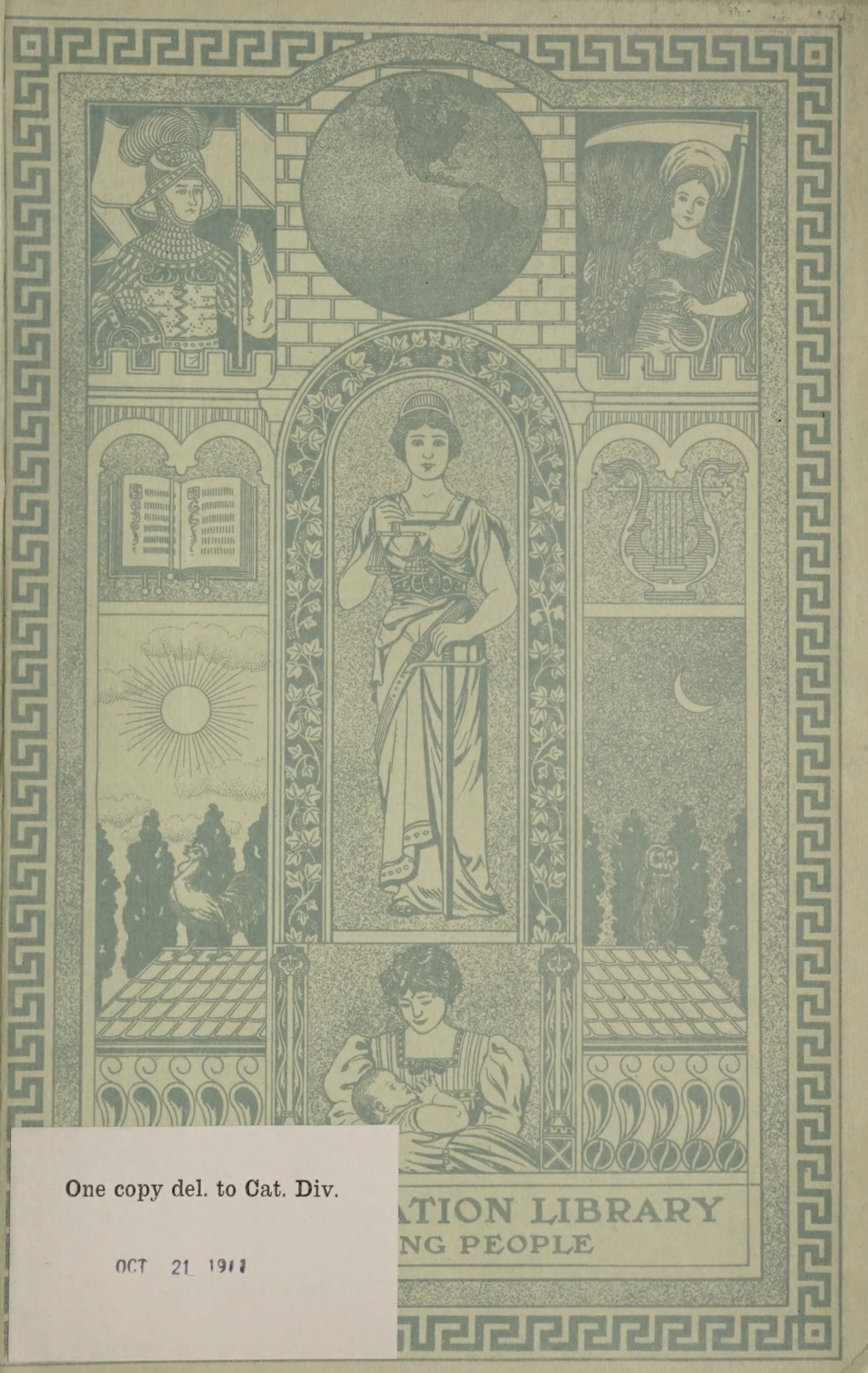

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